

ZION'S HERALD

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GILBERT HAVEN, Editor,
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CONTENTS OF NO. XV.

EDITORIAL PARAGRAPHS	PAGE
ORIGINAL AND SELECTED PAPERS.—The Cross (poem), by S. A. Wiggin; The Old Church Door; My Sight of General Grant, by Prof. Hyde.	170
"I Will Satisfy Her Poor with Bread;" Faith in Sight; Anecdote; May Evening (poem), by W. C. Bryant; The Happy Surprise; John Wesley's Death Day; The Disease and the Remedy; The Lord's People; God's Word; Preaching.	171
FOR THE CHILDREN.—What the Winds Bring (poem) Stedman; The Young Watcher; A Fact for Husbands; Question for Children; Enigma. CORRESPONDENCE.—A Few Words from Washington.	172
Missionary Society of the M. E. Church. OUR BOOK TABLE.	173
EDITORIAL.—The Disestablishment of the Irish Church; Juvenile Delinquents.	174
A Timely Movement; Throat Diseases, and their Treatment.	175
The Congregationalist; Prof. Tourjee's Concert; Rev. James Lynch; Boston Theological Seminary; Notes; Personal.	176
THE METHODIST CHURCH.—Maine; New Hampshire; South Carolina; Nebraska; Kansas; Items from India; Our Loan Fund.	177
THE CHRISTIAN WORLD.—Mission Field; General Intelligence—Episcopal; Congregationalist; Presbyterian; Baptist; Roman Catholic Lay Delegation. THE FARM AND GARDEN. THE RIGHTEOUS DEAD.	178
SECULAR WORLD.—Words from Washington; Review of the Week; Commercial; Church Register; Marriages; Deaths.	180

THE SPRING COMETH.—The year is renewing its face. Blossoms peep forth from the earth; grass softens the sunny slopes and the low-lying meadows; the tops of the twigs swell with life; the air is soft with showers and sun. The earth is receiving and recreating life. How is it with your soul? Is it un-renewed? Does it yet lie cold to heavenly influences? The forces of grace are poured around you. The countenance of Christ beams upon you with celestial love. How do you receive these sunbursts? Rocks may glitter in the warmth but not respond in fertility. So you may swell compliments to your Lord and Saviour and yet be far from yielding the fruits for which He shines upon you and which He so ardently craves. Respond, dear reader, to this invitation of your Redeemer. Let your soul, now an adamant stone, melt down under the life-giving warmth of the Holy Spirit. Let Him sow among the thorns of your being, and outroot them by His superior fertility. Only thus can your nature respond to the life going on about you. Let not its fertility rebuke your sterility. Let not even the barren fields be a witness against you. The trees call you to repentance. Hear and heed these God-sent entreaties.

ANOTHER SLAVE EMANCIPATED.—Andrew Johnson, late held captive by Congress and the Constitution, declares himself free. In a speech at Greenville, Tenn., his homestead, he said: "That for the last four years I have been the greatest slave on earth. The Fourth of March was emancipation day to me." So it was to the country. He also promises to "repair to some Sabine cave and pray for his country." Cudjo's Cave, in that region, will probably be the one selected for the devotions of the monk, that having a good anti-slavery reputation now, as the White House and himself had when he repaired hither to plot against his country. We trust that he will devote some portion of his cave life to praying for himself. That was the practice of the monks. It could profitably be his. He told them that the citizens of Greenville gave him his first office,—that of alderman, in 1835, and that he had trodden a round of honors unparalleled in history. Modest Andrew! He could have added, no later ruler had betrayed more trusts committed to him, or been the means of compassing

more deaths by his consent. Napoleon has caused the massacre of far less than Johnson. But for him the murders of Memphis, New Orleans, and Camilla, and of all that the yet bloody and revengeful South has committed for the last three years, had never been.

It was a shrewd remark made by one of her own set, on Mrs. Howe's late half-hearted and more than half erroneous defense of Christianity against her own attacks and those of her bolder and more consistent allies, that her discourse was a palliation for Christianity. A bold defense of Christ never comes from this class of speakers. It is always palliative, if it is not condemnatory, and even its palliation is condemnation.

Three thousand converts a day was the Pentecostal figure. How many there was that year is not reported. But the Church is climbing up to that number. More than three thousand a day are joined to our communion alone through the winter months. May all the churches soon reach the original standard, and add one million a year to their numbers of those who shall be saved.

Some journals fancy they are doing a "big thing" in the way of Radicalism and righteousness by calling on the Government to appoint Frederick Douglass Minister to Hayti. This is carrying coals to Newcastle most decidedly. Mr. Douglass more properly was nominated by our Washington correspondent, last week, as Minister to Brazil. This is far better, but we trust he will not leave the country. He is wanted preëminently in Congress. He is a born debater, a man of affairs. He is needed at home to break down our foolish opposition to color. If sent out of the country his influence will be lost, unless sent to some European court. He had better go to England. The people will receive him with far more cordiality than they will Mr. Motley, or any other man that is talked of. But he should first of all go to Congress. If the Essex District can debate which of two Middlesex men to choose, Butler or Dana, perhaps she can go a step farther, and decide between Butler and Douglass. In that fight, Douglass would win. It is a shame that his own district will not send him. It contents itself with electing nobodies, when it might take the lead of the House, if it would put the foremost man in all its district into Congress.

SHALL OUR COLLEGES BE OPEN TO LADIES?—A protest has been made against increasing the appropriations to Amherst College, except on condition that it opens its classes to ladies. This protest should be heeded. Every college charter should be thus conditioned. Middletown made her great mistake in not carrying out the idea that was so successfully inaugurated at Wilbraham. Had Dr. Fisk only made his University as free as his Seminary, he would have made the former as popular as the latter. Men and women crowded to Wilbraham. They would to the higher seminary. Lucy Stone went to the Academy. She could not go to the University, and so was driven to Oberlin. Colored students were as free at Wilbraham thirty and forty years ago as at Oberlin. It was with great difficulty they were allowed to enter our

College. The whole base was changed; a close and aristocratic system replaced an open and democratic one. If she would change to-day, she would easily win as high a place in numbers as she has in scholarship, and none is her superior in this attainment.

President Elliot should inaugurate his administration by admitting ladies. Three applied last year, and were rejected. He has three students in his present classes at the Technological Rooms. Let him invite them to follow him to Cambridge. Our new University should avow this as one of its purposes—education in every branch for every student. The radical Cornell ignores at once religion and the ladies. They are properly excluded together. Let the Boston enthrone both.

A form of a slave marriage has been found in the papers of an Andover minister of the last century. It is not said that he ever used it. He may have written it as a satire on slavery. But *The Journal of Commerce* and *The Baltimore Methodist* have published it, with very solemn rebukes at Massachusetts' phariseism, and that all the difference between Massachusetts and the South is that between Paul and Caiaphas. She repented, and preached the true Gospel; they do not repent, but boast, even yet, in their sin, to which they still cleave with all their heart. But if Massachusetts adopted a slave form of marriage, in this she was in advance of her Southern sisters. It would be hard to find even such a contract there. Faithfulness to each other, even while they abode together, was no part of the purpose or passion of the slaveholder of this generation. Universal infidelity was his law and lust. Our fathers sinned, and repented. May our Southern brothers, who have sinned far worse, soon show the first signs of repentance—confession.

Rev. A. L. Sewell, of *The Little Corporal*, suggests that the election voting on Lay Delegation be in the evening, and that a "sociable" be gotten up in connection with it. Such will undoubtedly be the case if gentlemen and ladies come to the polls together. He also thinks that the twenty days' notice of the object of the ballot should be posted up at the church door, and read from the pulpit. He will furnish such notices containing the resolution of the General Conference, at twenty cents per dozen. Whatever profits accrue from their sale, will be given to the Missionary Society. Bro. Sewell is perfectly reliable, and societies and clergymen would do well to order of him as above.

The Bromfield House held a memorial feast within its walls, Wednesday of last week, preparatory to its demolition. Marshall P. Wilder presided, and President Pierce, Mayor Shurtleff, Geo. S. Hillard, and others, made speeches. The Mayor gave some reminiscences which will be interesting to the Church which has become owners of the property. He said: Mr. Hillard referred to the good old times when the hotel was built, when one could buy a leg of mutton for twenty-five cents. He did not add that workmen received seventy-five cents to a dollar a day for wages, whereas they now get three to four dollars a day.

This favorite hotel, it is thought, will transfer its name and keeper to more ample and modern quarters.

Original and Selected Papers.

"THE CROSS."

Clouds and thick darkness draped my shuddering soul,
Before mine eyes the pall of night and death;
No light to point me to the heavenly goal,
Groping in gloom with faint expiring breath.

One star at length shone out with glimmering light,
A little twinkling spark at first it seemed to be,
Yet, as I gazed, it grew in glory bright,
Like one of Heaven's windows ope for me.

It was the light that beamed around the Cross,
That first on Bethlehem's plain unveiled its rays,
For this to gain I count the world but dross,
Craving its golden gleams through life's uncertain ways.

O Cross of flame! whose wondrous hidden power,
Can draw to thee a world in sinful night,
O Cross of shame! the sufferings of that hour,
Hath won for thee immortal glory bright.

By thee we triumph over Death and Hell
Through all the anguish of thy torturing pain,
Through thee we say "He doeth all things well,"
God gave, He will restore our dead again.

Dear Cross of pity! Love's undying wreath
Encircleth thee, and hides thy thorns with flowers,
The crowning thorns of Him who conquered Death
And ope the gates of Heaven's eternal towers.

We bear our Cross of burdens with delight,
Because of Him who died, yet lives again,
The love that clothed our sinful souls in white,
Inspires the happy spirit's joyous strain.

O Cross of Christ! our grateful hearts enshrine,
Thy tender, holy palm of pity, pain, and tears,
O Cross of Glory! by thy power divine,
We'll rise immortal when our Lord appears.

S. ADAMS WIGGIN.

THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.

PART II. CHAP. II.

Under cover of the night, now the two boys stole on, softly as two cushion-shod cats; hushing their voices when once beyond the bounds of Vinegar Hill, and keeping in the shadow of fences, barns, trees, and hedges, wherever they could be found. For, although the moon rose late this night, yet already there came up a warning glory of her approach, chasing and rebuking the works of darkness.

Silently the boys crept along, but swiftly too; moving with so exactly the same impulse, turning and winding and stooping at so exactly the same points, that one fancied, not only that each knew the way, but that they had often travelled it before together. Ah, where had not those two boys been together, under cover of the night!

"I say," whispered Tim Wiggins, as they reached the farm, "they're up yet!"

"Old woman's giv' him a better supper'n common, bein' as it's Sunday," growled Sam. "Moon's comin' up too, and that's more."

"Let her come," said Tim Wiggins. "Taint the first time I've seen her white phiz, by several. It's too confounded dark round where the coops is, 'tother side, to see much — if there was twenty moons."

"Guess you'll find one'll make it light enough to do your business," said Sam Dodd. "Old Graves aint perticklar about seein' the hull of a bush afore he lets fly."

"I just wish you was home and abed! tucked in!" said Tim Wiggins, impatiently. "'Tis kinder late for babies to be out. Moonlight's ketchin', too, I've heard tell."

"You mind yer own business, Tim Wiggins," said Sam, fiercely, "cause if I have to take it in hand, it'll be so well done that there won't be nothin' left for you to do never arterwards."

"O dear!" sneered Tim. "There! the light's out! and it won't take 'em two seconds to get asleep, 'cause they aint more'n half awake none o' the time. Now, Sam, for supper!"

Sam made no answer. But as they crept softly round the house, making a careful examination on all sides, there came over him again the thought of the afternoon's talk — of the words of the lady's prayer. The feast which the king had made, — what a thing that would be. And what did He think of this way people took to get a feast for themselves? "He sees you, boys, wherever you are," — so the lady had said. Sam shivered a little, and felt for a minute as if there were, indeed, "twenty moons."

Everything was very quiet within doors; the silence almost seemed to make Tim's words good; and without there was nothing louder than the soft hum of summer insects, and the cry of the night-hawk, and the distant rush and murmur of a little brook. The leaves waved gently in their June freshness; the blades of grass held their dewy crowns erect; the shadows changed and softened every moment with the coming light of the moon. The dark outline of the chicken-coops could but just be seen. But with one glimpse of them, Sam Dodd was himself again.

[Entered according to Act of Congress, in the year 1899, by ANNA WARNER, in the Clerk's Office of the District Court of the District of Massachusetts.]

"Tell you what," he whispered, "let's take 'em up, coops and all, down into the woods yonder."

"Won't do," said Tim. "Coops might be weightier 'n we thought, — and you kin shake chickens awake in a jiffy. Or they's might be fast to the ground with stakes. Just you hold the bag, Sam, and I'll choke 'em so easy they'll all think they's dreamin' o' biled potatoes."

Down on the grass knelt Sam, holding the bag wide open; while Tim — having with great care pulled up the one movable slat of the coop — put in his hand and began the work. With infinite skill he contrived to seize each chicken by the neck, holding it so tight that not an outcry could be made, until, with a dexterous twist, he put outcries quite out of the question. One coop was emptied, and another; but in the third, an adventurous young cockerel, having caught one gleam of the moonlight, opened his mouth and hallooed.

"Blast him," muttered Tim Wiggins, savagely, "our fun's up. I'll stop his noise, though."

But the young cock, throttled midway in another jubilee crow, broke down in so extraordinary a manner, with such a very alarming blast of his trumpet, that the boys caught up their bag and darted round the house, then stopped to listen.

Slowly up went the window, creaking and rattling as if that were an exercise to which it was not well fitted. Then silence again.

"Well, I'm sure I *did* hear a noise among the chickens," said the voice of Mrs. Graves.

"Just the moon," said the farmer, sleepily. "Always do feel called upon to crow when the moon comes up — whether it's three o'clock, or two o'clock, or eleven o'clock. Don't make no sort o' odds."

"But they're not crowing," said Mrs. Graves.

"Ain't no breed o' chickens as crows *all* the time," said the farmer. "Not so fur's I know. And I'm sure that's a blessing."

"Well, it didn't sound like a crow, one bit," said Mrs. Graves. "It was a scream. I wouldn't wonder if that brown mink was there again."

"Couldn't get in, if he was," said the farmer; "I fastened up them coops myself, and didn't leave door-room enough for a weasel, not to say a mink."

"Why don't they crow again, then?" said his wife, straining her eyes and ears to make out something from the dark silence.

"Moon's an old story, now," said Mr. Graves, yawning. "Might keep on till daylight, if it warn't."

"What's that down among the bushes?" said the sharp-eyed little woman, leaning out of the window. "I do believe, Ahab, it's that mink! Shoo! shoo! get out!" And Mrs. Graves clapped her hands vehemently. The farmer laughed.

"They do tell about ketchin' a weasel asleep in a stone wall," he said, "but it's the first time I — or anybody else — ever see a mink walkin' round in the moonshine to be looked at."

"But I saw him!" said Mrs. Graves, "I'm sure I did."

"Seein' him's a sartin sure sign he ain't there!" said the farmer, decidedly. "I'll get the gun and bring down some o' them 'ere bushes, if it'll content ye, — though 'tain't considered just the best way o' pruinin' 'em, likely."

"Shoo! shoo!" repeated Mrs. Graves, pounding upon the clapboards with her little hands. "There, I guess I've scared him so he won't come back to-night, any way. But if it's all right, Ahab, why are the coops all so quiet?"

"I s'pose a woman could be answered, *sometimes*," said Mr. Graves, "if so be as she'd ever stand still for two minutes together! But what a man's to do with both sides of a question to once, is more'n I know. First, the coops is noisy — then they's quiet; first the chickens cries out — then they don't. And nary one suits her! I'm a-goin' to bed. Wouldn't keep awake no longer for all the plaguey minks in creation."

"Well, let's go down and just walk round the house first," said Mrs. Graves, pounding on the clapboards. "Shoo! shoo!"

What followed upon that, the two boys did not hear. Hastily lifting their bag of ill-gotten game, they stole away from the cover of the house to that of the nearest bush, and so went on, running like partridges, doubling like hares, till the village itself was left behind, and they were safe in the murky shadows of Vinegar Hill.

"Now we'll just rest a bit," said Tim Wiggins, letting down the bag. "My! I wonder if that old feller's got round the house yet? Tell you what, if she'd had the gun, she'd ha' blowed every one o' them chicken coops clean away."

"How many have we got?" whispered Sam.

"Don't know, — bag's pretty heavy. Guess we'd just as good sit down here and divide. One's mine for findin' and plannin'; and two's mine for the bag; and three's mine for the throttlin'; and four's mine, to begin. Go ahead."

Sam looked on, scowling, while his companion threw the four chickens in a heap at his feet; but as the facts were not to be denied, thieves' honor bade him submit. He thrust his hand into the bag without a word, pulling out a plump young cock.

"Five's yours," said Tim, "and six is mine. And seven's yours, agin, and eight's mine. And nine's yours, and ten's mine, — and 'leven's mine. Lucky there ain't

nary odd one, or we'd have to fight for it, sure as guns," said Tim, coolly throwing his lion's share back into the bag. "Was another, too."

"Yes, and you dropped it," said Sam Dodd, fiercely. "You was so scared, when you run, you just flung it away."

"Why didn't you pick it up, then?" said Tim, with a sneer.

"I say, hand out another o' them birds," said Sam, giving Tim a cuff.

"Help yourself!" replied Tim, swinging his bag round with such force, that Sam measured his length on the ground. And before he could pick himself up again, Tim was gone. Worse than that, one of Sam's chickens went with him. Sam turned them over in the moonlight.

"Five was mine, — one; and seven's two, — and nine was three, — and *that's* gone! Eight o' his own, and one o' mine."

With a fierce oath, Sam caught up the two solitary chickens, and flung them from him as far as his strength could throw; then walked slowly along towards home. The moon was well up, now, pouring a flood of soft light in among the bushes, rounding out the shadow of each in darker and sharper lines. The light wrapped up Sam himself, shone in his eyes, made the ground startlingly white and sparkling before his feet. Sam scowled, and muttered between his teeth, and then fairly dodged the fair line; darting from bush to bush, and keeping now in the thick shade. But it did not seem to make much difference, after all. To be sure, the moon didn't look straight in his eyes; but whenever he looked out from the bushes, there was her bright face shining down as clear as ever. What was that the lady had said?

"Think of it, boys, when you are hid away in the bushes."

Sam started on a full run, and never stopped till he was in the very midst of the smoky carouse which was still going on at his father's house. In the midst of it, taking part in it, steadying his nerves with the bold wickedness of those who were older than himself, both in years and sin.

MY SIGHT OF GEN. GRANT.

BY PROF. HYDE.

In a happy year of my pastoral life I awoke, one Sunday morning, with a very distinct impression upon my mind. It was very clear to me that there was something for me to do in the army. Full of health and able to work, I thought I might serve the sick and suffering, or in some other way become personally an identified part of the Mahabharatee. Shoving aside my sermon, I talked to our good people of the matter that morning. They were generous and high-spirited, and at my proposal their blood was up. Full consent was given, and a handsome sum of money — to which, in the rush of things, some very Copperheaded brethren contributed, for their hearts were better than their creeds — was placed at my disposal. The next day I was en route for the front.

The Sanitary Commission accepted my services, and I made my base and point of departure at the well-known Headquarters in Washington. How many laborers and sufferers will never forget that old residence of John Quincy Adams, transformed for the time into a Dwelling of the Charities! Here, in this "corrupt" metropolis, while I gazed from the gallery upon the Senate, was I relieved of my pocket-book, money, stamps, passes, letters of introduction, etc. I remember a very agreeable gentleman came, and, sitting by my side, pointed out the Senators, and gave me much curious and valuable information. He left me a wiser — and a sadder man!

Our sail to City Point was equal to any voyage the world could furnish. Every mile of the way was rich historic ground. Men on board had fought at every point, and when the shades of night fell, I still paced the deck, fairly overburdened with the pressure of the time. Our army had just established its base at City Point, a base for 150,000 men, for 10,000 wagons, and all the circumstances of war. How incomprehensible seemed the magnitude of things! How can one mind grasp and wield this Briarean monster, an army? Mayor Fay of Chelsea presided over the Commission at City Point, and from him my task came to work on the Hospital ground near the Point. Here 5,000 men were then lying, in diseases and wounds and the manifold image of death.

Here was enough to fill a man's heart all the day long, and here, under the blaze of the summer sun toiled many men and women, to lighten the sufferings of our heroes or smooth their sinking to the tomb. To myself my poor service was worth years of common life. Here was human nature in its pathology. Men of nearly all nations, — one from the Levant more than repaid my care by his instructions in Arabic, — of all ages, conditions, and early histories, were here to be studied, and cared for, and helped to live or to die. Grim war in its grandest, terriblest developments raged from Butler's right, around for many miles towards North Carolina, and the daily carnage along this front was shocking. Here was every form of destructive invention, from the cracking rifle of the sharpshooters to the monster cannon of Lee's monitors. Errands to the front brought me to ground where death held carnival, and I fully learned the music of shot and shell as they sped

through the air and tore the ground or the bodies of men around me. And the moral display was equal to the physical. "Our army swore dreadfully" along the James and around Fort Sedgwick, yet here also, in this sulphurous atmosphere, was piety, with love and faith and heavenly hope.

But the man of all this scene, where was he? One hot evening near sunset, I met him walking alone along a hospital street. He was not "like a painter's fine conception." He seemed a short man, but the sinking of his feet into the sand might account for that. His uniform was grimy with dust, and his broad shoulders supported a face that looked red and tan-colored in the fierce blaze of the sun. His brown hair and slouched hat were full of Dixie soil. He looked kindly at me and paddled on at a vigorous gait. Perhaps my fancy was too lively, and gave him qualities that I wished him to have; but he looked so strong and so kind! He was grim and ungainly and dusty, his cheekbones blazed like comets, yet my instantaneous impression was that an army might love and trust him. All the pictorials—all the fine arts of tailors and barbers fail to make Grant look to me so noble as when, returning faint and weary from my task, I met him in the sand of City Point Hospital.

He was a frequent visitor there. A surgeon was one day dressing a severe wound. Suddenly looking up, he saw Grant bending over and watching the process as if the patient were his own son.

The summer of 1864 was the crisis of Grant's life. His labors were very great. I have seen his quarters at midnight still alive with toil. His headlong rides, with an aid scampering behind him, seemed his only recreation. His patience, his persistence, his varied resources can never be so taxed again.

Should he be as successful, while President, as he was while General, still his position will be less imposing. He will only be one of a series. As a General he stood alone. I saw Grant just as I would wish to see him, toiling in the heart of his toils, deporting himself at the very point of his crisis, at the exact zenith of his career, to which he rose so rapidly. All that has since happened to him, has been in the way of results. There was his toil, there his achievement, there was the best place to see him, in his Titanic labor. Since those days my personal curiosity to look at him has waned. I have never pressed with the multitude eager to give another twinge to his swollen right hand.

"I WILL SATISFY HER POOR WITH BREAD."

Among the many instances which might be quoted, to show how true it is that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come," is the following. During the war between England, France, and Russia (commonly called the Crimean war), there was much destitution in many of the manufacturing districts of England. Trade languished, the strong arm of industry was paralyzed, and gaunt poverty stalked into the dwelling of many an honest laboring man, who had not before known the want of bread. Among such was Thomas Ranciliffe, a man with a numerous family of small children. He lived in a little village called Barrow Bridge. The firm at which he was employed, and which was the only one in the place, had failed. Thomas tried hard to get work elsewhere, but could not, for the same cause had been at work at other places also. To make matters still worse, the only grocery store in the place had also failed. The necessities of life he could only buy in the next village with ready cash. It was not long before he spent his last shilling, and his family ate the last crust of bread in the house to their meagre supper. He seemed to have no hope for the coming day. True, his two oldest children had got the privilege of going to a cotton mill in the next town to learn the business, but it would be a month or two before they would earn any money. Poor Thomas's faith almost failed him, for he could see nothing but starvation for his family.

It so happened that that night was his class night (for he was a member of the Methodist church), but when, as usual, he thought of going to meeting his heart was faint, and he would fain have excused himself. Then he thought, if I neglect my Christian duties, I doubt God's providence. Thus thinking he resolved to go and trust his Heavenly Father's promise to open out for him a way. Along the road he began to think of God's past mercies to him, when his heart gathered fresh courage, and his lips, which had faltered in prayer, became jubilant with praise. He said, I had a good time that night at meeting, I forgot all my trouble in praising God; my family were all in bed when I arrived at home, but I laid me down in peace, feeling certain that God would deliver me." He did not trust the Lord in vain. That night, while he and his family were sleeping, a man in an adjacent town could not rest in his bed, so impressed was he that Thomas Ranciliffe was in want. He rose, dressed himself, and went and awoke two of his friends, and told them how he was impressed. They loaded themselves with provisions, and all three started for Barrow Bridge, where they arrived just in time for Thomas and his family to have a good breakfast, thus practically illustrating the truth and beauty of the Psalmist's words, "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." I. G.

DOVER, N. H.

FAITH IN SIGHT.—The eyes of some see nothing in the sky but a wall of blue. The eyes of others gaze at it as at a transparent veil, beholding behind it the face and figure of a marvelous destiny, enlarged freedom, the sweet companionship of kindred spirits, and a thousand tireless activities. The old astrologies are no longer taught, but their poetry and spirit still breathe. The feet of the seer have long since passed down the valley, but the path which led to his watch-tower is still seen. For many a soul, through new forms, worships the same invisible spirit that the Galilean shepherds bowed down to at midnight on their hills. Through the three wise men, all that was pure and true in the old philosophies did homage at the cradle of the wonderful Babe, and their starry longings beam to-day in the faces of such as carry His faith about with them in their hearts. — *Rev. Mr. Murray.*

Parishioner.—It amazes me that ministers don't write better sermons. I'm sick of their dull, prosy affairs.

Minister.—But it is no easy matter, my good woman, to write good sermons.

Parishioner.—Yes, but then you are so long about it. I could write one myself in half the time, if I only had the text.

Minister.—O! if a text is what you want, I will furnish that. Take this one, from Solomon: "It is better to dwell in a corner of the house-top, than in a wide house with a brawling woman."

Parishioner.—Do you mean me, sir?

Minister.—O my good woman! you will never make a good sermonizer; you are too soon in your application.

MAY EVENING.

BY WILLIAM CULLEN BRYANT.

The breath of spring-time, at this twilight hour
Comes through the gathering glooms,
And bears the stolen sweets of many a flower
Into my silent rooms.

Where hast thou wandered, gentle gale, to find
The perfumes thou dost bring?
By brooks, that through the wakening meadows wind,
Or brink of rushy spring?

Or woodside, where, in little companies,
The early wild flowers rise,
Or sheltered lawn, where, 'mid encircling trees,
May's warmest sunshine lies?

Now sleeps the humming-bird, that, in the sun,
Wandered from bloom to bloom;
Now, too, the weary bee, his day's work done,
Rests in his waxen room.

Now every hovering insect to his place
Beneath the leaves hath flown;
And, through the long night hours the flowery race
Are left to thee alone.

O'er the pale blossoms of the sassafras
And o'er the spice-bush spray,
Among the opening buds, thy breathings pass,
And come embalmed away.

Yet there is sadness in thy soft caress,
Wind of the blooming year!
The gentle presence, that was 'wont to bless
Thy coming, is not here.

Go, then; and yet I bid thee not repair,
Thy gathered sweets to shed,
Where pine and willow, in the evening air,
Sigh o'er the buried dead.

Pass on to homes where cheerful voices sound
And cheerful looks are cast,
And where thou wakest, in thine airy round,
No sorrow of the past.

And whisper everywhere, that Earth renews
Her beautiful array,
Amid the darkness and the gathering dews,
For the return of day.

— *Appleton's Journal.*

THE HAPPY SURPRISE.—A lady, distinguished as a writer, states that, when she was in her fourteenth year, the great duty of consecrating herself to her Redeemer was brought home to her heart and conscience; and the special obstacle in her way was fear of an elder brother, then spending at home his college vacation. He was a young man of brilliant promise, but with great powers of ridicule, and she shrank from his merciless wit. For days the conflict between the convictions of the Spirit and his displeasure, filled her with agony. At last she yielded herself to Christ, and resolved to confess it to her brother, and implore him to make the same wise choice. With faltering tongue she introduced the subject, when, to her joy, he seized her hand, and, with tearful eyes and tremulous voice, told her that he too had for some time been under religious impressions, and that the great obstacle that appeared before him was the fear that it would cut him off from her love and sympathy. What a happy surprise was this to both of them! — *The Messenger.*

JOHN WESLEY'S DEATH DAY.—Few are aware how lately this mighty apostle of Christ left the earth. Only seventy-eight years ago, the 2d of March, he said, "The best of all is, God is with us," and gave up the ghost. His influence is but just begun. *The Christian Guardian* has some fitting reflections on this event.

"Seventy-eight years ago to-day, the 'weary wheels of life stood still,' and John Wesley went to heaven. A prince had fallen in Israel! and although he was of such a good old age, and had so fully discharged every duty resting on him, yet his spiritual children, scores of thousands, missed him very

severely. The world has kept moving ever since, and yet is even now, in some things, only level with John Wesley in his day. On the total abstinence question, could any minister bring stronger reasoning than his, in describing the property accumulated by means of selling alcoholic beverages. He points to the beautiful residence erected in this way, and exclaims, in withering strains, 'There's blood in that house! blood in the walls! blood in the floors! blood in the ceiling! the blood of souls!!' On the slavery question, too, he said as strong things as could be said; he regarded it as the sum of all villainies. His foresight enabled him to see that his societies would at some future time become wealthy; he thought there might be danger there, and yet he was enabled to counteract it by encouraging a missionary spirit; and the Missionary Society has done much good by providing such a noble way of using the moneys of the Church for missionary purposes. Dr. Coke thought the income of the Wesleyan Missionary Society would reach £4,000 per annum. Richard Reece thought the magnificent sum of £10,000 per annum would be realized. A few years ago it was stated on missionary platforms, peculiar emphasis being laid on the figures, that £73,000 had been received as Missionary income. In our day it amounts to £150,000 per annum.

"Ecclesiastically speaking, he saw into the future, and was gradually led to adopt the class-meeting as a powerful means of doing good. As we drift on through time, John Wesley appears greater and greater, so that mighty monarchs who lived when he did have so passed away that their names occur but seldom, while the name Wesley is printed tens of thousands of times every week; and the farther we advance, the more grand and noble does the name of John Wesley stand out. Our object is to induce thought that will do us good. We therefore close."

THE DISEASE AND THE REMEDY.—*Rev. Mr. Taylor* relates the following incident in *The Christian Advocate*:—

"When Gideon Ouseley, the most successful Protestant preacher to the Irish, felt moved by the Holy Spirit to go out into the world at large to call sinners to repentance, Gideon replied, 'Lord, thou knowest that I have not the talents nor the knowledge requisite for such a work.'"

"The Holy Spirit responded in his heart, 'You know two things—the disease and the remedy.'"

"'Yea, Lord,' replied Gideon, 'I know the disease, and I know the remedy.'"

"These are all you need to know," answered the Holy Spirit. 'Go and preach these to the people.'

"When Gideon was dying he adverted to this Divine call to the work of the ministry, and said, 'I have stuck to those two things all through my ministry; and after all I have seen and learned and known till now, on the verge of eternity, I have found nothing more to think of or to preach about than the disease and the remedy.'"

THE LORD'S PEOPLE AND THE LORD'S TABLE.—*The Morning Star* states thus Christianly the true relation of the Sacrament and saintship:—

"The more we love our Close Baptist brethren, the more we regret the dark blot which disfigures their fair visage. Such a conscientious and excellent people, ought not to be held in bondage to false logic, nor ligotied proscription. They are too good to be so bad; too generous to be so ungenerous; too brotherly to be so unbrotherly. Their logic of exclusion annuls the logic of love; in their zeal to enforce a ritual order, they violate the spiritual life."

"If the purest, most useful, and self-denying, devoted saint on earth, asks to receive the Lord's Supper at their hands, they refuse him, unless he has complied with their notion of the order of the ordinances. It is not enough that he is a Christian; not enough that the Master accepts and communes with him; not enough that he has obeyed every precept and ordinance of the gospel which has been revealed to his mind; he is rejected."

GOD'S WORD.—Seeing a man reject the inspiration of the Scripture, while he said he maintained his belief in Jesus Christ and His Redemption, I had compared him to some one who has a costly perfume in a glass vessel; he breaks the vessel, thinking that he can at the same time preserve the perfume, but he loses it all. Set aside the inspiration of the Scriptures, and all Christian doctrine will disappear. This is not a theory, I have seen it to be a fact; therefore the question is one of the greatest importance. I am not ignorant of the objections, of the difficulties that are raised, but the plenitude of the Divinity to be found in the Scriptures is too great to be in the least prejudiced by them. I say from the depth of my heart, "Thy Word is Truth." Not to believe that the Bible is God's message is voluntarily to deprive oneself of all true, wholesome, well-founded knowledge about God and our future state. It is returning to darkness,—it is to ruin our own prospects, and perhaps also the welfare of many others with us. — *MERLE D'AU-IGNIE, in N. Y. Observer.*

PREACHING, to be truly such, is essentially expository, whether the text be a single phrase or an entire chapter. The preacher is an expounder of God's Word. The first inquiry in dealing with any text should be, "Precisely what does the Holy Spirit mean by this passage?" It is to be assumed that each statement of Scripture has a definite meaning, and the sole business of the preacher is to find out what this meaning is, and then to make it known to his hearers. Study and prayer,—minute study and earnest prayer,—will be beneficial for this work, and every energy of body, mind and heart will be exercised in it. But the work itself remains one and the same,—the simple interpretation of God's Word, according to the sense which God himself has fixed and revealed,—the noblest and most blessed work in which mortal can be engaged. — *The National Baptist.*

For the Children.

WHAT THE WINDS BRING.

Which is the Wind that brings the cold?
The North Wind, Freddy; and all the snow;
And the sheep will scamper into the fold
When the North begins to blow.

Which is the Wind that brings the heat?
The South Wind, Katy; and corn will grow,
And peaches redden for you to eat,
When the South begins to blow.

Which is the Wind that brings the rain?
The East Wind, Arty; and farmers know
That crows come shivering up the lane
When the East begins to blow.

Which is the Wind that brings the flowers?
The West Wind, Bessy; and soft and slow
The birdies sing in the summer hours
When the West begins to blow.

—STEDMAN'S POEMS.

THE YOUNG WATCHER.

"Charlie," said his mother, Mrs. Simmons, "Mr. Cushman's brother Edward died this morning, and some one is needed to watch with the corpse to-night. Could you go?"

"Me!" exclaimed the lad, coloring, "I should think a man would do better. Besides, I cannot see why I am called upon; the Cushmans are no connections of ours; I did not know that you were acquainted with them even. Haven't they relatives or neighbors? They live a great ways from us."

"It seems strange, it is true, to ask you, Charlie, but Mr. Cushman, you will remember, is a miser; and having lived wholly to himself, and been hard and overreaching in his dealings, nobody has gone near him during his brother's sickness, and if you do not sit up with the body to-night, no one will be likely to."

"Why don't he hire some person to do it? They say old Cushman is very rich."

"He is too penurious, I suspect," replied his mother. "But he is a human being, one for whom Christ died; and surely, if we are Christians, we shall not pass Mr. Cushman by in his affliction because of his passion for money. I am aware that it will be a lonely and unpleasant task for a boy of fourteen to watch with the dead and in a strange house, but can you not do it for His sake who has done so much for you?"

The boy was silent.

"Think of it an hour, Charlie, then tell me your decision. Of course I do not wish you to perform such an act unless you feel it your duty to do so."

Charlie Simmons had recently united with the Church. He was a child of many prayers, and his conversion brought joy to a large circle of friends, and his intelligence, modesty, and fervor, gave promise of usefulness. He knew that to be a Christian "in deed and in truth," he must take up his cross daily, and do good as did the blessed Saviour, and he had often of late been asking prayerfully, "Lord, what wilt Thou have me to do?" Frequently of a Sunday, while his pastor was preaching did Charlie secretly wish he too could preach the gospel, and his cheeks would glow and his heart burn as he thought how earnestly and eloquently he would plead with lost men to be reconciled to God. And then at the concert of prayer for missions, in what a happy tumult his feelings would get as he imagined himself in a far distant land, crying to dusky idolaters, "Behold the Lamb of God!" Little did he then think that the Macedonian call was to come to him through his step-mother, and that his labors were to commence in so unpoetic a place as she had now pointed out.

Perhaps there is no character more repugnant to a joyous, free-hearted child than a miser; and to sit alone through the still night with the corpse of a stranger in a miser's forbidding abode, — is it wonderful that Charlie shrunk from the task? But the dear boy had really met with a change, and, as Mrs. Simmons anticipated, after a severe struggle, grace triumphed, and with a peaceful face the little fellow came to her, saying, —

"Mother, I will go and do the best I can!"

The tears filled the step-mother's eyes, and that evening, as he started on his strange mission, she kissed him affectionately, and said, —

"I shall pray for you, Charlie. The Lord grant you a great blessing to-night." She added, "Don't stop to knock when you get to Mr. Cushman's. He does not wish to see any one. Open the front door, and pass into the first room at the right. As soon as it is morning, come home."

The miser's old black house looked doubly dismal to Charlie, overshadowed now by the wing of the death-angel. Stepping softly in, he saw, through the partly open door of the apartment to which Mrs. Simmons had directed him, on a long board placed upon a table, the body of the deceased, covered with a sheet, and sitting near was Mr. Cushman. He was a tall, thin man with iron-gray hair. The covering had been turned down from his dead brother's face, and the miser was gazing into it with a frightened, mournful look, and sighing deeply he said, —

"O Edward, say you are not dead! Say you forgive me."

Charlie felt like an intruder, and quietly withdrew, till he heard the miser leave the room, then he entered, and seating himself near a plain pine stand, on which burned a candle, he drew his Bible from his pocket and began to read. It was November, and the chilly winds rattled the windows, and waited through the dwelling, and the rats ran noisily around in the walls. Charlie had never before lost a night's sleep; but the awe of the death-room, the presence of the figure lying so still and white, and the singular sounds in the echoing building, kept him wide awake. About midnight there were footfalls in the long entry, and Mr. Cushman's pale, sorrowful face appeared, and he said in a tremulous tone, —

"I was afraid you might sleep and the rats would get at — at —"

He did not finish the sentence, but added, —

"You are young to be in such a place as this. Perhaps you will be hungry before morning." And going away for a moment, he returned with a pie which he put upon the stand. Then catching sight of a book lying near, nervously taking it up, he asked, —

"What book is this?"

"It is the Bible," answered Charlie.

"Well, I suppose reading helps you forget where you are."

"O sir," cried the lad earnestly, "that blessed Book does more than that! It helps me while watching, and in a great many ways. And O, how many sweet words there are in it for those in trouble!"

"Yes, yes, I dare say!" returned the miser, and a big, round tear fell upon his cheek; then glancing at the corpse, and sighing in a heart-broken way, he departed.

Charlie could not help praying for the unhappy man, who, deserted of his fellows, bereaved, and "without hope and God in the world," found his gold a weight dragging him down to the abyss of despair.

Charlie tasted of the pie, but the sickly smell of the room, and want of his accustomed rest, made food distasteful, and when morning dawned, he started to go home. But if he was reluctant at first to come to the miser's grief-darkened abode, he was not less reluctant to leave it. His heart ached for the unhappy man who dwelt there, wretched and lonely amid his hoarded gains. He longed to speak freely to him of the gracious One who invites the weary and heavy laden to come to Him for rest. He lingered long, but the miser came not. So, taking a slip of paper from his pocket, he wrote on it as follows: —

"Dear Mr. Cushman, — I am very sorry for your affliction. Please accept my Bible as a token of my sympathy. I am only a boy, but Jesus has helped me over many hard places, and He will help you, if you will ask Him. Your true friend,

"CHARLES SIMMONS."

Ah, what an entering wedge to a hard, proud heart, is a loving Christian child! Charlie began to think that his lonely night watching was not in vain, when a week later, having called, by Mr. Cushman's request, at his queer little museum of a shop, the miser placed a package in his hand, which on opening he found to contain a bank-bill, and a beautiful white silk pocket handkerchief. Then how the gossips talked when his brother's orphaned son was adopted by the miser, and placed at school. Charlie and the lad became school-mates, and the former fairly cried for joy, when the latter said to him one afternoon, —

"Father reads your Bible day and night. He says he begun late to serve the Lord, and he must make the most of his time!" C. H. P.

A FACT FOR HUSBANDS.

Some years ago there lived in the town of B — an amiable and gifted young lady. She was blessed with godly parents, who gave her a sound and religious training; and by her loving disposition and varied acquirements she won the admiration and gained the love of all with whom she came in contact. There was nothing approaching frivolity about her, nor were her admirable qualities marred by pride. She appeared in her general conduct to be actuated by a desire to do good, and most of her time was spent in visiting the sick, relieving the poor, and trying to raise the fallen. Born of parents who had given their adherence to the Temperance movement, she had been taught from infancy to shun intoxicating liquors, and up to her twenty-first birthday, she had never tasted them. She became the wife of a very respectable tradesman, with whom everything seemed to prosper. They had a good business, a comfortable home, and were surrounded by blessings calculated to inspire gratitude and to satisfy their every need.

But alas for poor human nature. On the day of her marriage she broke the temperance pledge. She yielded to the entreaties of her husband to take a little wine, as he expressed it, "to please him." The inclined plane was now entered on. When their friends or relations gave them a call, they placed on the table the usual emblem of hospitality; and what they deemed the friendly, innocent, and social glass was drunk. At the dinner-table, also, strong drinks were always used; though moderately at first. The young lady gradually acquired a thirst for the intoxicating liquor, and in less than two years alcohol had mas-

tered her; she became a slave to her passions, and a confirmed toper.

Under the influence of drink she left her home, and tried to drown her feelings by rushing into the vilest company, such as is to be found in gay saloons and city theatres. Lost to all sense of decency and self-respect, she gave herself up to the unholy thirst for drink, and before her death, — which took place when she was twenty-six years of age, and which was undoubtedly occasioned by her intemperate habits, — she declared that her ruin, both in this world and in the next, — for she died "without hope," — was caused by her yielding to the solicitations of her husband, to take a glass of wine after dinner, "just to please him."

This narrative needs no comment or application; it speaks for itself. Husbands, take warning! — *Methodist Temperance Magazine.*

QUESTIONS FOR THE CHILDREN.

What is the most precious promise in the Bible?

SAMOTH.

Send your answers to the "Editor of ZION'S HERALD."

SCRIPTURE ENIGMA NO. 9.

I am composed of 39 letters.

My 28, 7, 14, 21 was —

My 2, 14, 29, 30, 16, 10, 9 wife.

My 8, 23, 37, 16, 25 was Cain's son.

My 33, 13, 31, 18, 14, 5 was one of Jesus' disciples.

My 1, 11, 16, 34, 35, 38 was Benjamin's son.

My 12, 19, 36, 2, 14, 34, 28, 4, 5, 11, 6 is the capital of —

My 32, 2, 17, 38, 8, 39, 14.

My 20, 31, 18 is a nickname.

My 22, 24 is a pronoun.

My whole is found in St. Luke's Gospel.

MORRILL A. COLLINS.

Correspondence.

A FEW WORDS FROM WASHINGTON.

WASHINGTON, April 5, 1869.

LITTLE INCIDENTS OF THE INAUGURATION.

A month after the occurrence of any event, in these stirring times, is certainly late to put it upon paper. But nowhere have I seen reference made to certain eccentricities of the omnipresent relic-hunters, who were here in full force on the eventful occasion of the fourth ultimo. The platform erected for the occasion was built of white pine planks. The particular plank on which our new President's feet happened to rest during the delivery of the address, was a doomed piece of timber. The identical spot was marked, and no sooner was the crowd away, than anxious Yankees, producing their ever-ready jack-knives, proceeded to whittle, and soon the sacred piece of timber had been cut and hacked most barbarously. The flag which inclosed the railing directly in front of Grant, was also torn and cut, and shredded away in precious bits. While the flag and the plank were the attractions to more particular individuals, the rabble contented itself in falling upon, and tearing to bits, the large wreath of evergreens which festooned the front and sides of the platform. (Will the editor accept a chip from the plank, and a leaf from the wreath, which find inclosed.)

I saw somewhere — was it in THE HERALD? — that the President kissed his wife immediately on the close of the ceremonies. Isn't that a mistake? Nellie was standing close by her father as he finished reading, and putting up her pleasant face, he quickly stooped, and holding her in his loving arms, gave her the first kiss bestowed by the eighteenth chief magistrate of these United States. There is no reasonable doubt but what Mrs. Grant was the next one in order, but we think the favor was not bestowed *pro bono publico*.

THE NEW CHURCH AND NEW PASTOR.

The Metropolitan is the head-quarters, and Dr. Newman is the head-centre, of Washington Methodism. The beautiful new church is filled to overflowing with admirers of the gifted divine who has been doing such good service in Southern fields. On the occasion of his sermon to young men last evening, every seat, below and above, was filled, and many were obliged to stand during the service. Nowhere, in all the goodly cities of our noble republic, does the rising generation more urgently need to have rung in their ears, "Remember now thy Creator," than here where are gathered representatives from every section. He was listened to with careful attention, and the earnest, often powerful and eloquent words of the discourse, can hardly fail in accomplishing good.

UNCLE SAM AND THE ARTISTS.

It may be interesting to some of your readers to know that since January 1st, 1855, Congress has appropriated three hundred and forty thousand thirty-five dollars, and eleven cents, for various art decorations of the Capitol building. Of this sum, the mongrel structure styled "Freedom," which stands with such imperturbably brazen figure on the lantern of the dome, cost \$23,796; the bronze doors between the old and new Representatives' Hall, cost \$25,000; and the doors in the east entrance of the Senate wing, cost over \$56,000! And so on for other works of art. Whether Uncle Sam has not sometimes showed more of favoritism than good taste in his several selections, those who have ever visited the building must judge for themselves.

CHIPS.

"Kosmos," with prophetic eye, thinks he beholds "a speck of war on the horizon." Whether he behold such shadow or

no, the struggling Revolutionists have a vast deal of uncelestial sympathy hereabouts. That the Spanish minister isn't feeling unusually well, is a matter of comment.

The corridors about the room of the House Committee on Reconstruction, are well worth a visit during the present meetings of that body. There is a slightly comical side to the matter when we compare the terrible anxiety of these men to have their disabilities removed, who, but a short time since, were so insanely eager to get out of the Union. All they now ask is, "Mr. Butler, can't you do anything for us?" And Butler aforesaid squints and keeps on in the (un)even tenor of his way. There is a slight suggestion of humor, too, in the juxtaposition of B. Butler and F. Wood on this same Committee.

The distinguished family of *Orpheus C. Kerr* is immensely represented here at the present time. Every man whose name has any potency, is obliged to spend a large portion of his time in furnishing autographs to the anxious *C. Kerrs*. The legitimate and pressing business of Congress is retarded in no inconsiderable degree by these hungry men. If there is one class of men more than another deserving the heart-felt sympathies of the people at large, it is those who have an M. C. attached to their names. The present session would hardly have voted so early an adjournment as next Saturday, had it not been for the terrible pressure which is constantly being brought to bear upon them. Believing that "discretion," etc., they seek to flee from the evil to come, as well as that which is already here. EXEPO.

MISSIONARY SOCIETY OF THE M. E. CHURCH. ITS ORIGIN.

The account of the origin and organization of the Missionary Society of the M. E. Church, published in *THE HERALD*, has touched an old chord in my bosom. I suppose it is not generally known that there is a member of the New England Conference who attended the meetings preliminary to the organization of that Society, and was present when the Constitution was adopted, and the organization completed. In the years 1818 and 1819, I was a resident of New York city, a young man, a school-teacher and a local preacher. I usually attended the preachers' meetings held in Rev. Seth Crowell's study in Forsyth Street.

The account of the organization of the Missionary Society, furnished by Dr. Laban Clark from his memory, is not only correct in substance, but in detail. Many of the facts had faded from my memory, but Dr. Clark's account has revived them most vividly. Dr. Clark was a man of quick conceptions; Dr. Bangs was slower, and more cautious. He looked upon the Methodist Church as a Missionary Society, and of course we needed no other. So, when it was proposed to form temperance societies in the Church, he was opposed to it, for the reason that the Methodist Church was a temperance society. But when Dr. Bangs was fully engaged in a good enterprise, he was a "terror to evil doers." He became an ardent, active, and useful friend to the Temperance movement, and certainly no man ever manifested a deeper interest in the cause of Missions than he did.

But to Dr. Clark belongs the honor of originating the Missionary Society of the M. E. Church. When, however, the movement was fully inaugurated, he had the hearty concurrence of both the ministry and laity. The preliminary meetings were usually presided over by the venerable Freeborn Garretson, then familiarly called "The Old Disciple."

P. CRANDALL.

Our Book Table.

RELIGIOUS.

THE DAY-DAWN AND THE RAIN, and other Sermons, by Rev. John Ker (Robert Carter & Brothers), is a very beautifully printed volume of very beautiful sermons, by a Scotch preacher, of early fame, who has broken down in his service. The first theme is suggested by the text, "His going forth is prepared as the morning, and He shall come to us as the rain." He compares and contrasts these two forces of nature, and their symbolic relations to Christ. Thus prettily he unites them:—

"The greatest powers of nature work most calmly and noiselessly. What so gentle as the day-dawn rising mately in the brightening east, and pouring its light upon the eye so softly that, swift as those rays, the tenderest texture of the eye endures no wrong? And what more soft than the spring's falling rain? It may come preceded by the thunder, but it is gentle itself, and when most efficacious descends almost as a spiritual presence, 'as the small rain on the tender herb, and as showers that water the grass.'"

"And like to these in their operations are the Gospel and Spirit of Christ. When our Saviour came into the world, it was silently and alone. All heaven was moved, and followed Him down to the threshold; but few on earth knew it. One solitary star pointed to the humble birthplace, and sang hymns of it, heard only at night by the watching shepherds. He walked our world through years, softly, in the bitterness of His soul. He left where the common eye beheld but an ignominious sufferer, one of three, and men became aware that the Son of God had come and gone only when the clear light began to break in the eastern sky from that great work of His; and when the open gate of mercy was thrown back, with a cross before it, to call the lost and wandering home. And as it was with His descent into the world, so is it, in the general, with His entrance by His Spirit into the heart. There may be the thunder and the mighty rushing wind before it, the providences may be loud and violent, but the Spirit itself is like the rain. It moves from soul to soul among the rising generations, and there is no outward crisis to tell of the birth of souls. It is like the dew that falls at night, and in the morning it is there, and man cannot tell when it formed itself, like a celestial guest, within the flower-cup. The kingdom of heaven cometh not with observation. And, even in times of revival more marked, for such times are promised, and should be expected; yet even in such times, the Spirit's great work is not in the earthquake, or the mighty rushing wind, but in the still small voice. Unless it meet us there, in the secrecy of the soul, in the privacy of the closet, in the rising to

seek Christ at His grave, in the quiet resurrection morn, when the busy world and all the guards are asleep; unless it bring the soul into close and secret communion with Christ Himself, it meets us not at all. In His Gospel and His Spirit, Christ is moving through the great inner world which men too much neglect,—the world of souls; and there, in the solitude of the heart, alone with Him, it must be ours to seek and find.

"They have the same object and end. It is the transformation of death into life, and the raising of that which lives into a higher and fairer form. The morning sun and the morning rain-cloud may seem wide apart in their purpose, may appear at times to obstruct each other, but they have one great aim. The sun and the rain come to the dying seed, and both together draw it from darkness to light, and build it up into the blade, the ear, and the full corn in the ear, that God's world may live and praise His name; Both are rich in times of refreshment,—the sun after the dark night, the rain after the parched day; and after both the flower raises its head, and the birds sing, and men are glad.

"Here, too, they are emblems of the Gospel and Spirit of Christ. These, in like manner, have the same aim,—life and revival. The Gospel of Christ is the Word of life. Its aim is to bring dead souls into contact with Him who has said, 'I am come that they might have life.' The Holy Ghost is the Spirit of life. It is for this that He urges, entreats, and strives with the soul in secret,—that He is so patient in waiting, and so loath to leave. Christ is no less earnest for our eternal life in the one than in the other. We are too ready to forget this, to think less of the love of the Spirit sinking down into the consciousness of the heart and conscience, and working there in silence and secret, than of that transparent love which is written on the word with a beam of light; but they unite in the same merciful purpose, and it will never be well with us until we meet Christ as willingly when He comes to strive with us in solitude, as when He openly proclaims His gracious call. And as both work together for life, so both must cooperate for revival. If God's heritage is to be refreshed when it is weary, it must be with the outpouring of the Spirit equally with the presentation of a clear, full Gospel. The ancient Church was aware of this, as well as we who look back to the Day of Pentecost. They knew that upon 'the land of God's people shall come up thorns and briars, until the Spirit is poured upon us from on high,' and when the individual believer prayed for return of life to his soul, he bent his knees with these words, 'Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.'"

All the sermons are full of Christ, His Divinity, atonement, regenerative power, and everlasting fullness. They are more orthodox than Robertson's, and not less choice in thought and language. They are worthy of a large circulation.

A NEW TRANSLATION OF THE PSALMS AND PROVERBS, by George E. Noyes. American Unitarian Association. This is a valuable contribution to exegetical lore. Prof. Noyes always studies patiently, and renders honestly. If there is a bias, he does not naturally foster it. His translation gives freshness and clearness to certain passages. It fails, however, to see the Impecator Psalms in their true light, and therefore degrades them by making them personal and wrong. God spoke through the personality of man. It was His Church, not David, that preeminently speaks; it is the Judge, not the sinner, that judges. Errors excepted, and errors, in some degree, expected, this will prove a useful and useful Commentary.

POETRY.

THE PILGRIM'S PROGRESS, in verse, is an attempt to exactly restate the great story in simple Saxon lines. It is better done than one might have imagined. The style is not over-strained, and the dialogues, characters, and incidents are well put. It is the work of many years and much love; and will please those who would not object to seeing the immortal dreamer in a new garb. If Charles and Mary Lamb can put Shakespeare into prose, why may not one put Bunyan into verse? There is, however, too much repetition in some places. Thus the first half dozen lines are repeated to this degree:—

"I laid me down—as weary travellers can—
To sleep; and as I slept, I dreamed a dream;
I dreamed, and lo! for thus my dream began,
In a certain place beheld a lonely man."

It will hardly take the place of the original, but will answer as a foil to that setting. Lee & Shepard.

RURAL POEMS, by William Barnes, have been before the public six months, and they will continue to be before it for many years. They have the real smell of the earth which the Lord hath blessed. They have also the quality of humanity that is deep, common, and perpetual. No better country life has been painted with the pen in English or American verse. Without the drunkenness and foulness of Burns, it has his quaintness and peasant quality. Lacking somewhat of his wit, it does not lack his homeliness. Crabbe is a cultivated minister, talking about the poor; Wordsworth a philosopher, forcing himself to their estate. Barnes is one of them. He understands their heart by experience. He is frolicsome, humorous, plaintive, religious, and always natural. His dialect is not forced, as Tennyson's "Northern Farmer," nor does he create such an abortion of fancy. He loves quirks, *de capo*, all the oddities of verse, as much as Herbert.

"With step-step light, and tip-tap slight
Against the door."

"By bough, by cow,
With pail and stool, when air was cool,
We sat in parrot, in a nook."

"By ledge, by hedge,
We then would walk, or sit and talk,
Within the parrot in a nook."

"As I went eastward, ere the sun had set,
His yellow light on bough, by bough was bright."

"And then, by buttercups beside the hill,
Below the elm-trees, cow by cow, was higher."

"She wore no black—she wore her white,
She wore no black—she wore her blue;
She never mourned another's flight,
For she has been the first that flew."

No one of this year's brood will live longer than Barnes, or be loved by more of every class. Take him for your summer rambles, as well as for your winter fireside. The volume is just right for the reticule or the breast-pocket, beautiful in print, picture, and poetry. Roberts Bros.

MAGAZINES AND PAMPHLETS.

Littell is out for January to March, 1869. It is the best general selection of European papers. It is none the less valuable in its bound shape. This volume is full of meat. *Annual Minutes of Central Pennsylvania Conference* (S. B. Thomas, 1018 Arch Street, Philadelphia) is a portly pamphlet of the first session of this to be

influential Conference. It was cut off from East Baltimore, and will become one of the best of our Church States. Such men as Creever, Torrence, Harden, Mitchell, give it a character, and insure it a future. It approved of Lay Representation, and arranged for the taking of the vote of the laity. *Is it Right to be Rich?* by Lewis Tappan, is a pungent appeal to the few who are tempted with this temptation. "If riches increase, set not your heart upon them," is better advice. Riches, like fame, in pulpit or otherwise, are ruinous, if one is led to rely upon them; but if all these gifts are laid upon the altar, and one grows in humility and liberality as he grows in wealth, his money will help the cause of God, and not hurt himself. As a suggester and warner, these words are worthy.

The Monthly Religious Magazine for April begins with an essay, from Rev. E. M. Sears, on the "Reappearings of Jesus," which embodies his views on the non-resurrection of the natural body, or the non-ascension of it. To carry out his theory, he has to translate Christ's declaration to the contrary as follows: "A spirit hath not flesh and bones, as I seem to you to have;" a reading very far from the literal. It continues its able discussion on "Miracles," republishes Mr. Ware's sermon on the "Personality of God," against Mr. Emerson, and has a good mélange at the end. *The Radical* for April has papers on the "Religion of Organization," in which it is said that the period of the Sonship is concluding, that of the Comforter is coming. Man has been shown his relation to God; now he must learn his relation to his fellow-man. Buddha is made the antetype of Christianity, and other semi-truths and whole errors are well mixed together. In its "Chips," it is constrained to this confession: "All the tragedy of history culminates in the life of Jesus. Who has enough considered the awful last words, 'My God! my God! why hast thou forsaken me?' Such a sun setting in a cloud! Ah!" "Ah!" indeed. If these talkers would but fairly consider that one expression, all their folly would cease, and they would cry out, with the centurion, "Truly this was the Son of God!" and with the thief, that never robbed Christ, as have these, "Lord, remember me." They are still a long way behind the heathen soldier and the Jewish criminal, two thousand years ago. *Blackwood* for March praises Richardson and his "Clarissa,"—finds "Gold" in abundance in New Zealand; talks interestingly of the "Northman," as heathen and Christian; and gets its eyes and lips open as to the modern abominations of the stage and its ballet. It is time. Rev. R. Donkersley's *Thanksgiving Sermon* at Elizabeth, Ill., embodies valuable facts and figures, and is full of devoutness and hope. *Music for the Peace Festival* contains fifteen pieces, which twenty thousand singers are to execute before a hundred thousand hearers. "Inflammatus" is the title of one theme—appropriate. The selections are of the first order, as will be the performance. *An Address before the Minnesota Annual Conference*, by Rev. L. C. Collins, is a defense of his views on "Annihilation," by an expelled minister before his Conference. It is honest, but shows how a mind can materialize everything it touches, if it sets about it. The brother could as well prove from Habakkuk that God was a physical being, purely, and came from Teman as a man; and if material, exclusively, was Himself doomed to perish. Better read the Word of God with the eyes of the soul, as well as those of the body.

A Historical, Statistical, and Ecclesiastical Miscellany, by Rev. A. B. Lovewell, of the Maine Conference, puts in twenty-four pages a mass of statistics, and finds space for three or four advertising pages besides. *A History of Primitive Methodists*, by Thomas Church (London: Berrison & Sons, 21 Paternoster Row), sketches the rise of this devout and successful body of believers. Few Methodists in this country ever heard the name of the founder of this sect, Hugh Bourne, who, it claims, left a larger society at his death than John Wesley at his. It exalts this minister, and honors him as the founder of camp-meetings in Britain. He was converted through the influence of Wesley's tract, and became a member of his society. In 1810 he began his independent work, and labored in the Gospel till 1852. Others of his Church find brief memorials here. It is written ambitiously, and would be more valuable were it more truly "a History of the Primitive Methodists." *Piccola*, Nouvelle Edition. Revue et corrigée. New York: D. Appleton et Cie. Libraires, Editeurs, etc. This is a French edition of the delightful story which all have, or should read in English. It is an excellent classic, and can well replace French dramas, and worse, in our academies. Our teachers should teach the growth of a soul through solitude and suffering unto faith, through this text-book.

THE PRAIRIE FLOWER, a steel engraving, drawn by Schell, and engraved by McGaffin, of Nellie Grant, daughter of the President, is a sweet picture of a charming young girl, who will undoubtedly be the pet of the nation. The nation needs a pet in the White House; something to concentrate the mind and affections on. We can't love cold abstractions. Nellie Grant's name may yet have as much magic in it in the camp, on the deck, and round the fireside, as that of Victoria has among her myriads of loyal subjects. This picture is published by B. B. Russell, 55 Cornhill.

Publications Received since our last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Nutting's Picture Sketches, Stella Ashton, Burlington, Report of Board of Charities, Frank Gordon, Goulding, Little Meg's Children, Little Freddie, Putnam, Bosnie, Matthews, Aunt Mildred's Legacy, Two Life-Paths, Mühlbach,	J. D. F. Brooks, J. C. Garrigue & Co. Wright & Potter, J. S. Claxton, K. Carter & Bro., Appleton & Co.,	Gould & Lincoln, Nichols & Noyes and Lee & Shepard.
Pope's Works, Anne of Gelestein, Scott, What is it to be Holy, Huntington, Cholula, Jack Bryson, Boyd, Living Age, Vol. XII, Exit Caliban & Shylock, The Villa on the Rhine, Auerbach, The Ingham Papers, Hall, Bible Handbook, Angus, Homage of Eminent Persons to the Rock, Bailey,	Bentley & Co., J. P. Skelly & Co., Littell & Gay, A. Wisch, Laypold & Holt, Fields, Osgood & Co., Claxton, New York, Hitchcock & Walden, L. Scott,	J. P. Magee, A. Williams & Co., and A. L. Sewell, H. B. Fuller, L. O. Bowles, I. Scott, W. R. Chambers, Lee & Shepard, Farringer & Co., A. Williams & Co.
Little Corporal, Merry's Magazine, Religious Magazine, London Quarterly, Chambers's Journal, Boy's and Girl's Magazine, Freewill Baptist Quarterly, Princeton Review, Sixty Falsehoods Exposed,		

nastic method," as it is styled by our Massachusetts Board of State Charities. The closing chapter reviews what has been done and is doing in America for the reclamation of vagrant minors. Not one dull chapter in all the book!

Despairing of giving a synopsis of it, let us listen to some of the lessons that Mr. Pierce has taught from the book of his experience with juvenile offenders.

One is, that it is not desirable to keep children for any length of time in a reformatory. Even the family system, so called, is, as he remarks, only a make-believe family. If the introduction of a step-father or step-mother into a family circle, so often breaks its power of love over a child, we can readily see how almost impossible it is, by any artificial arrangement, exactly to renew the natural arrangement. "Institution life," he adds, "of every description, should be as limited as it can be consistently with the results it seeks to accomplish, and then the children should be sent forth singly into the best homes that can be obtained for them."

Again—and this fact seems to have been largely overlooked in recent discussions—it is not so much methods and buildings, as the right men behind the systems and machinery, that bring forth good fruit an hundred fold in this field of reform. One would think, to listen to the debates in certain Social Science conferences, that if only you have children congregated in family groups, and housed in country houses, the difficult problem of juvenile reformation is entirely solved. What says Dr. Pierce?

"Neither trees and flowers, nor working in the earth, nor collecting a few children together in a pleasant home, nor singing and playing, will reform these boys. Neither walls nor barless windows can do this. It is that sanctified power with which God endows His chosen instruments that awakens the inward being, that enthrones conscience above the passions, and suffuses the whole nature with the love of its Saviour,—that radically reforms."

Work—the instilling of a love for honest labor—is one of the best secondary exercises of reform. Says our author:—

"If you give these boys simply a higher form of education, you have only increased their ability to injure themselves and the community; but if you break up that terrible habit of indolence, of lazy lounging, start into life the sluggish blood in their veins, and turn the face and heart toward the heavenly Father in prayer, you have surrounded them with the best defenses against temptation. . . There are certain ruinous habits that prey like wolves upon this class of children, and that yield to no treatment so soon as to regular and hard work in connection with moral and religious instruction. Hard labor subdues the appetites, and makes sleep welcome on the instant that the weary body touches the bed. . . The child's great implement for success and defense from temptation, outside of Divine influences, is a love of labor; and, if this is not secured, the experiment of reform has failed."

Dr. Pierce says that the two great necessities in our country at this hour, in the matter of juvenile reform, are—*first*, some thorough, effectual measure for clearing the streets of our cities and large towns of vagrant, begging, and vicious children; and, *second*, some place of confinement, between the House of Refuge and the Penitentiary, for confirmed young criminals. This second need must be met by legislation, and we therefore hand its discussion over to the Board of State Charities, with the pledge that whatever aid and support we can render them shall be readily and cheerfully given on demand. But each of our readers can aid, personally, day by day, in accomplishing the first reform. Dr. Pierce says—and, from our own personal investigations in Boston we can confirm the accuracy of his assertions:—

"The multiplication of street trades during the last ten or fifteen years has been of serious disadvantage to children. For the pittance earned in the sale of apples and nuts, of newspapers and matches, and in the vagrant labor of the boot-black, children are kept from school, and are also prevented from learning a trade which will hereafter enable them to support themselves and those that are dependent upon them. Almost all these street peddlers, both boys and girls, are

vicious. A large proportion of our city children in the House of Refuge graduated here. They are thievish, early becoming burglars, being accustomed to the streets at all hours of the night. They attend the lowest drinking and dancing saloons and theatres; and become, at a precocious age, the martyrs of the most loathsome form of vice. The worst criminals upon our calendars are these young, hardened street vendors, confirmed in evil by two or three terms of six months in the Penitentiary. Until the streets are cleared of these children without visible means of support, and some wholesome regulations established in reference to these highway traders, so that, at a proper age, they shall go to some trade, and some restriction shall be placed upon their unattended visits to depraving places of amusement and to the haunts of vice, the community will be obliged constantly to multiply its prisons and watch thousands of its population going certainly, and to the injury and discomfort of the virtuous, down the broad road to ruin."

"Who," he adds, "is the wise man to whom the Heavenly Father has imparted the broad, effectual, humane plan by which the now predestined children of crime shall be saved to the community, to themselves and to God?"

We answer, *every man*. We have no right to delay in the hope that God will send some one man to do this needed work. It is every one's duty to help in it. We can do so by refusing to keep up these demoralizing trades. Every cent given to a girl vending apples, or a boy selling papers, is a direct contribution to the maintenance of juvenile vagrancy and crime, just as much as if it had been handed over to a bar-keeper to encourage him to continue his traffic in fusil oil and other chemical compounds which are sold under the names of whiskey and rum.

A TIMELY MOVEMENT.

The Chicago Episcopal laity and clergy are under one of the extremest of the Ritualistic Bishops of their Church. They, therefore, feel the greater necessity of speaking out for Christ and Christianity. Rev. Dr. Powers, whose rare pen has often fed our readers with its sacred verse and prose, has lately been transferred from Griswold College, Iowa, to the Rectorship of St. John's, in Chicago. His spirit was stirred within him, as he saw the perils of his faith. Others of the clergy and laity of like mind agreed with him in feeling. They have united in a protest against the unchristian proclivities of some in their Church, and have called a Convention in the city of Chicago, in June next, of all their Church who are ready to actively resist the tide of Romanism that is setting in upon them like a flood. In their appeal they set forth their ground of complaint, in a bill of charges that should startle every Christian heart. How far is the true Church fallen when such citations as these can be brought against it:—

"BE IT KNOWN UNTO ALL MEN, that we, the undersigned, Presbyters of the Protestant Episcopal Church of the United States of America, moved, as we humbly trust, by a becoming sense of duty to God, to the Church whose ministers we are, and to our own souls; and solemnly remembering the vows we took in Ordination to 'be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word, and to use both public and private admonitions, as need shall require and occasion shall be given,'—we, the Presbyters aforesaid, satisfied from evidence, to us, incontestable, that GREAT PERIL now exists to the purity of the Faith and Worship, not only of the Mother Church of England, from which some of us derive our Orders, but also of the Protestant Episcopal Church, and that a scheme exists to undermine the Scriptural foundation of these churches, on the specious plea of a 'revived Catholicity,' do now, and hereby, in this formal instrument, enter our solemn PROTEST against all teachings, innovations, machinations, and devices that are employed for unprotestantizing this Protestant Episcopal Church, corrupting her doctrine, debasing her worship, and overturning her long established rites, ceremonies and usages.

"And the undersigned do furthermore solemnly PROTEST against the doctrines and teachings of the following passages, extracted from the printed and published writings of their respective authors—men prominent, by position, in the Protestant Episcopal Church:—

"In the regeneration by Holy Baptism, in the spiritual and ineffable presence of our Lord in the Eucharist, with the Mystical Nuptial through His Body and Blood, as well as in the definition of the Sacraments generally, there is VIRTUAL CONCURRENCE in the accepted standards of the historical Churches, Eastern, Western, (or Roman) and Anglican."

"In addition to this substantial agreement in Orders, Creeds and Sacraments, the rite of Confirmation," etc.—[The Convention Address of Bishop Whitehouse, 1868, page 29.]

"Besides the two Sacraments of the highest order, there are other inferior rites, having the same nature, but not necessary in the same way, among these are Confirmation, Matrimony, and Holy Orders, in all of which they are an outward sign and an inward grace."

"1st. The sign: called Sacramentum, bread and wine; simple elements of daily sustenance. These remain in their proper substance after consecration, retaining their proper nature, and yet they undergo a MYSTICAL CHANGE, whereby they become the forms under which Christ is present."

"2d. The thing signified: called Res, the body and blood of Christ; His glorified humanity, which, after a manner inexplicable and without a parallel in the range of our knowledge, becomes present after consecration, not bodily or physically, according to the laws of material or carnal bodies, but supra-locally, hyper-physically and spiritually, in some way believed in by the Church, but known only to God."—[Manual of Instruction for Confirmation Classes, by the Rev. Dr. Dix, pages 41 and 53.]

"Question. How do we become partakers of the nature of the second Adam?"

"Answer. By our New Birth in Holy Baptism."

"Question. What then begins the Christian Life?"

"Answer. Holy Baptism."

"Question. What is the Second great step in the Christian Life?"

"Answer. Confirmation."

"Question. What is the Third?"

"Answer. The Holy Communion."

"Question. What is the Fourth?"

"Answer. Death."

"Question. What two titles has the Church given the Blessed Virgin Mary?"

"Answer. She is called the Bringer-forth of God and the Ever Virgin Mary."

"Question. How do we receive forgiveness for sin after Baptism?"

"Answer. By absolution and the Holy Communion."

"Question. Into how many divisions is Everlasting Life divided?"

"Answer. Into that which is begun here on earth, in the Church and through the Sacrament," etc.—[Rev. Dr. DeKoven's Catechism on Confirmation, pages 72 and 82.]

We rejoice at this movement. The cause of this backsliding has been a too faithful adhesion to the idea that their Church was exclusively the Church, its orders only apostolic, its organization only divine. The cure must be a complete fraternizing with all true disciples of our Lord and Saviour. While, then, the Convention shall protest against the High Church errors that have gained possession of so many of its Bishops and other clergy, let it also declare the validity of all Christian churches, the unity of Christian faith, the right and duty of exchanging pulpits with all Christian ministers. If it make itself one with the Church, Christ will give its section the ultimate triumph over all the representatives of baptized Paganism. When will evangelically inclined Unitarians take a like stand? Their foes are more numerous in their household, and more mighty. Will they raise no voice against them?

THROAT DISEASES, AND THEIR TREATMENT.

It may make many ministers unhappy if they hear of improvements in the treatment of throat diseases. They will have lost a good excuse for visiting foreign lands at the expense of their churches, if these maladies are arrested. But every other class, except this fraction of one profession, will rejoice to learn that one step has been taken in the extinction of the worst foe to life, consumption. Wisely have scholars begun to work up to it from its outermost lines. The throat is often the beginning of this death. It is the most favorite seat of disease. More complaints, the world over, centre in the throat than in any other part of the system. To conquer our disease, one must know it. If our vitals could be exposed to the eye, they could be much more successfully treated. The throat has thus been brought to light. Its vocal organs are discernible by instruments lately invented, so that one can see the very vibrations of a singer in his singing. M. Garcia, a London Professor of music, first discovered this possibility. Prof. Turch, of Vienna, followed his suggestion, and failed in his experiments. Prof. Czermak, of Prague, made the attempt, and succeeded. Dr. Ephraim Cutter, of this city, was the first American who engaged in this as a specialty, and is probably to-day the most successful in its treatment.

The Boston Journal of Chemistry thus states some of the benefits of this application:—

"Diseased conditions have been disclosed which were unknown before, or mistaken for other abnormalities, and which hitherto were allowed to run unchecked. The old method of swabbing the throat in the dark, by guess, so much like the process of cleaning out a chimney, is now in disrepute; while in its place is adopted a scientific and exact application of remedies to the site of the disease, under sight, and nowhere else. The physician treats the affections with more confidence, as he can watch the progress of the disease, see the effect of applications, and determine with definiteness the pathological condition.

"No one who has a serious affection of the throat ought to allow it to go on without giving himself the benefits of a thorough examination with the laryngoscope. It is estimated that fifty per cent. of all the cases can be examined by an intelligent and careful manipulator. The remaining fifty per cent. require experienced and skilful hands, a small propor-

tion being entirely beyond the abilities of any one. The difficulties are mainly subjective, and arise from irritability, and involuntary movements of the tongue, which has always had the bad reputation of being an 'unruly member.'

"To illustrate the value of the laryngoscope, we will relate a single case:—Some five years since, a young lady of this State became hoarse while teaching school, and finally lost her voice entirely. She consulted a number of eminent physicians, who, without the laryngoscope, made their diagnosis and began their treatment, without any good results. She went from one to another, till the last consulted employed the laryngoscope. This revealed the cause of the loss of voice to consist in a large tumor growing in the larynx, and arising from the vocal cords. It was so extensive that it became necessary to remove it by cutting into the larynx from the outside. This was successfully done; and now, at the expiration of two years and a half of time, the lady is alive and in the constant enjoyment of the use of her voice."

All clergymen, singers, and whoever has a permanent affection of this perilous organ, should change the use of chemical liquids, that only float over the affected portions, and pass into the system with the slightest possible effect on the disordered parts, for this safe and scientific treatment. We should seek experts in this department, as we do in all others. Our lives may hang on the knowledge only such persons can impart. Dr. Cutter we had the pleasure of travelling with to and in Europe. He is an earnest Christian, one of the chief men in the Congregational Church at Woburn, a passionate student of his profession, and is rapidly rising to fame in this department. His office is 125 Boylston Street. Call upon him, if you have no one nearer your home who is equally skilled in the use of this instrument.

Our next-door neighbor, *The Congregationalist*, is difficult to please. We quote its language in full. We state its statistics just as its authorities print them; and yet it raises the rod over us in a very autocratic manner, and seems to have a most "effectual calling" to anything but a "meek and quiet spirit." It gives us much "advice," and seems to be anxious to treat us as one of its own children, whom it is constantly lecturing on the scope and law of councils, and its polity generally. If it could abate a little of its schoolmaster tone, its lessons would be more agreeable. They would be also a little more valuable, if it truly reported our remarks, or fairly studied even the statements it quotes. It says we did not say that "councils should advise," though just before, in its own paragraph, it quotes these very words as ours. We have never said anything else. All our woful error seems to have been that we called on them to "advise associations," when we should have told them to "advise churches." But as associations are made up of churches and also have power to themselves "advise" dis-fellowship, our sin is not very enormous. This difference it gets very magisterial over, and "insists" and uses other demands that it might better keep for its own constituency. Judging from facts which it states as to the composition of councils, they need its rod. These, it says, should only legally consist of delegates of churches, and then asks that the preponderating element should not be of another sort, as it says it exclusively was in an instance it cites from Prof. Haven. It declares that it has "repudiated the principal features of the Saybrook Platform." We are sorry to hear that. For the principal features of that platform are the great central doctrines of our common Christianity. Its hay, wood, and stubble, have been exchanged for those of some other platform, what we wot not. It thinks all its absent members not lost. We hope not. Yet as they have no acknowledged Church life anywhere, they are not much short of that state. When it gets a little less highheaded, it may see that *THE HERALD* has stated fairly and truly the general position of its councils, and the exact position of the affairs at Washington, which it still seeks to palliate and deny. We wish it a more equable temper.

Professor Tourjee's monster concert is progressing. The rehearsals attract thousands. Any body of singers in the country can join by electing officers, and have the music sent them free. The Centenary Methodist Episcopal Church in Chicago, will send a club. A lady in Liverpool says she expects to hear the music, if the wind is west that day. Why could not telegraph wires convey the sound? The following choruses are to be sung: "Achieved is the Glorious Work," "The Heavens are Telling," and the "Marvelous Work" from Haydn's *Creation*; "And the Glory of the Lord," "Glory to God," and the "Hallelujah Chorus" from Handel's *Messiah*; "He watching over Israel," and "Thanks be to God," from Mendelssohn's *Elijah*; "Sleepers, Wake," and "To God on High," from Mendelssohn's *St. Paul*; "See the Conquering Hero comes," from Handel's *Judas Maccabaeus*; "Prayer," from Rossini's *Moses in Egypt*; "Luther's Choral," "A Strong Castle is our God," "Gloria," from Mozart's *Twelfth Mass*; and the "Inflammatus," from Rossini's *Stabat Mater*.

Rev. James Lynch is the object of intense hatred on the part of the Rebels of Mississippi. One of the Presiding Elders of the Southern Church has declared that under no circumstances shall he preach in his District: thus hounding the murderers on to their work. This work has been attempted. On Satur-

day, March 13th, at Lexington, he held a quarterly meeting. By leave of the sheriff the court-house was occupied for preaching. Nearly all the congregation were colored, but thirty whites had seats near the door. Five or six of these went out and fired at him through the window. The ball struck about two inches over his head. Other pistols were fired in the entry. The colored people armed themselves and protected him all night. He adds, in justification of himself, that his only offense is that he is a Radical and a representative of the Northern Church. He intends to fight it out on this line. Will not the President say or do, say and do something which shall preserve the lives of loyal citizens, who are peaceably preaching to their own congregations? If his life is lost, his blood will be justly required at the hands of the President of the United States.

He says, "Free speech and religious toleration do not exist in Mississippi. A man is not secure in his person on a highway, and back from the railroads, if he is known to be an active preacher of the Methodist Episcopal Church of the United States, or a Radical of public influence."

Will the Secretary of War and Lieut. General Sherman attend to this cry from the endangered loyalists of the South?

Our Boston Theological Seminary is gradually attracting distinguished pupils. One of its latest accessions is *The Independent*. It likes the institution much, and it commends it to the public, in a long editorial notice. Its first lesson, as was appropriate, was in theological Encyclopedia and Methodology. It informs the public that, before commencing its studies under our Boston Faculty, it never had any idea of the meaning of Christian Hallelucias and Keryktics. It has now learned not only the technical use of the terms, but even their etymology. If it will prosecute its philological studies another semester, in the same spirit, and according to the same methods, it may make still more interesting and important discoveries. It may find, for instance, that Hermeneutics is the science of Mercury, who was lately worshipped by a company of divines and others in New York. Polemics is a branch of West Point instruction, Liturgics, the theory of public works, &c. &c. It may even discover that the great *Independent* is, etymologically, the Great Unhang. It is well that our Seminary opens its doors to all denominations. If such important branches of the theological Encyclopedia as the Science of Missions, and the art of Missionary preaching, are not known, even by name, in such highly "educated" communions as that represented by *The Independent*, there is surely room and work for an American Theological Seminary, which shall stand a century or so nearer our age, than do most of those which assume to represent the theological culture of our land and time. We understand that measures will be taken, at the next Trustee meeting, to secure the advantages of the Seminary to all religious editors, others of whom seem to equally need it without charge. A most needed charity.

We regret to learn of the decease of Rev. Jas. B. Crawford, Principal of the East Maine Conference Seminary. Rev. W. H. Pillsbury writes thus in behalf of his family: "He was an unflinching laborer as a clergyman, an educator, and a moralist. He accumulated no property, and donations cheerfully made would not be unacceptable to his family."

"W. H. Pillsbury, by request, will receive any donations made,—through the mail or otherwise,—by former students, or any of Bro. C.'s numerous friends."

NOTES.

The notice of the New England Conference in *The Traveller* is a sign that the change in its name, as proposed at its late session, should be carried out. It says: "This is the great annual ecclesiastical assembly of the New England Methodist; this is the great anniversary week of the denomination in New England."

Better call it the Massachusetts, or the Boston Conference. It will not lose its age if it changes its name.

Spain has disappointed most quidnuncs, by electing Ferdinand, the ex-king of Portugal, as her king. Blood and policy are at the bottom of this selection. Ferdinand is more Spanish than Montpensier, and Portugal may thus be brought into annexation ultimately, which is the first desire of New Spain, as it was the leading feeling of the old great Spain that professed to annex all America, Asia, and Europe to her throne.

The E. & N. A. Railroad is progressing briskly between Lincoln and Winn. Early and continued snow prevented much frost. As the railroad is largely indebted to Christianity for its existence, we hope that it will bring many good Christian laborers into this region, and that the rumbling of six-horse teams, and the snap of the lash, will no longer be the accompaniment of the sermon. In respect to Sabbath-breaking, the drivers in the interior are a match for the fishermen on the coast.

VERY NATURAL.—The Parker Fraternity had a theatrical exhibition lately, consisting of the farce of "The Valet de Sham," the drama of "The Idiot Witness," and the farce of "Two Gentlemen in a Fix." It is appropriately added, that a petition for the opening of the Public Library on Sundays, received many signatures during the evening.

THE GRAIN OF MUSTARD SEED.—Dr. Judson baptized the first Burman convert in 1819, and since that time more than 40,000 converts have been baptized—Burmans, Karens, and Shans—making an average of about two every day. Of

these 20,000 are now living, and but a very small portion of the Karen population has been even visited or their territory explored.

PERSONAL.

We rejoice to learn that Rev. L. C. Matlack has been appointed to the Ames Chapel in New Orleans. The whirligig of time brings round strange revenges. Thirty years ago, in the Bennett St. Church, a motion was made by George Storrs that certain slaveholding brethren in New Orleans be transferred to the New England Conference for discipline, as no Conference in the South would thus treat its offending members. Bishop Hedding, who was dreadfully afraid in those days of the Abolitionists, but who got bravely over his fear, said they could not weaken the work there, and if they transferred brethren here they must supply their places, and he therefore appointed George Storrs to Carondelet St. Church, New Orleans. This was a big slap in the face, though it hit back harder into the face of the good Bishop. To send Brother Storrs there then, was certain death to him, as nobody knew better than Bishop Hedding. He did not expect that he would go, but did expect that he would thereby stop this crusade against the wretched and wicked southern supporters and practitioners of slavery in our Church.

Rev. L. C. Matlack's appointment is of another sort. He was one of our earliest Abolitionists, who left our Church because of its complicity with slavery. He goes to New Orleans to build up Church and State in Christian brotherhood. There will be no distinction of color in his church or pulpit. It is an excellent appointment in every respect.

Geo. C. Rand & Avery have admitted Mr. Frye to their partnership and assumed the name of Rand, Avery & Frye. This is the largest printing-house in this city, and has but one rival in this region, the Riverside Press. They will soon be moving to larger quarters.

A fine gold watch, worth \$250, was presented to Rev. Wm. McDonald, by Grace Church, on the 3d inst.

Rev. S. Jackson of Hudson, Mass., fell in a fit in our streets the day his Conference arose. He was Chairman of the Committee on Statutes and it is feared the pressure of that work affected his head. He is still in a very critical condition.

Rev. A. D. Sargeant, of Malden, sends us the following personal item:—"In consequence of family disability, I have taken no pastoral charge the present year, and therefore would be glad to supply (on Sabbath and other days) any vacancy that may exist for a short or longer period in the Conference year; leaving the compensation to be adjusted by the people whom I may supply."

Edward Shaw, esq., a colored man, was lately elected County Commissioner for Shelby County, Tenn. He was the Republican candidate. Did his constituents do wrong in "mixing up" thus, politically? With whom does *The Methodist Advocate*, his Church paper, if he be a member of our Church, classify him; with the white men or with freedmen whom it kindly promises to help to get up?

Rev. E. Davies has published the second edition of 1,000 copies of his "Believer's Hand Book." It is rapidly finding its way into the Church. This excellent manual has already helped to kindle the fire of perfect love. Just the book for Christians of every name and state of experience. Price 25 cents.

The Methodist Advocate tells this story:—

"THE DUMB SPEAK.—We are informed that a colored man in Whitesville, Ga., who had never spoken, was happily converted to God under the labors of our missionaries, brother Collins Dabbs, and Frank Joseph, and commenced at once to praise God aloud, and from that time began to speak. Now his utterance is so distinct that he holds prayer-meetings through the country with marked interest."

Rev. C. H. Newell, of the New England Conference, has been transferred to the Iowa Conference, and stationed at Lewis Cass Co., Iowa. Brother Newell has our best wishes for his new field.

Rev. Dr. Porter has taken the agency of the National Temperance Society. This is a very important position, and he will contribute to it his eminent gifts in the increase of its funds, and the stirring the people to this growing and great reform. He will be at liberty to help our congregations in New England and elsewhere. We hope he will be frequently called to the help of our churches.

Mr. Richardson of the *Congregationalist*, has run over to Europe. No man needs it more or deserves it better. He is a fine editor and a fine man. May he not trip on his trip.

Rev. H. W. Warren is intending to take a three months vacation abroad. He will carry out an excellent pair of eyes, and a good machine behind them for working up their observations. Our readers will be glad to have his pen serve up his experiences for their enjoyment and edification.

The Register is getting jealous. Praise of the beauty of happy Christian faces, seems to affect it unpleasantly. When it was so ardently wooing our dusky sister, it must have used complimentary epithets. It should not get offended because that sister prefers to smile on her mother, rather than on even so brilliant a stranger as this. St. Cecilia, even in Raphael's picture, was not lighter, as she certainly was not more saintly nor lovely than many of the sweet singers of our Southern Israel. When it becomes like happy in Christ, it will see His beauty in these faces of His creation, redemption, and sanctification.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE.

The sky of Methodism in East Maine is darkened. A cloud has suddenly arisen athwart both her religious and educational horizon, dropping tears of bereavement and grief upon the denomination. The death of Rev. James B. Crawford, Principal of Bucksport Seminary, rests like a pall upon the hearts of the people. The popular preacher will no more touch the hearts and moisten the eyes of his hearers; the skillful educator will no more call the roll of his students; the sweet-scented soul will no more perfume the church, except by the fragrance of a rich and cherished memory, for the "spirit has returned unto God who gave it." He died a martyr to his unflinching labors. Education and religion have lost a willing servant, and one of God's laborers has gone to his reward. Heaven celebrates an accession, but earth mourns a loss. Let his grave be remembered by man and marked by the angel of the resurrection.

At the Union Street Church, Bangor, last Sabbath, three were baptized and nine received into the church. Special meetings have been held every evening for several weeks, and some tokens of good manifested.

A Grand Union Levee and Fair, continuing four days, in behalf of the "Bangor Children's Home," has just been held by the various denominations of that city, realizing, in its total receipts, the noble sum of about \$5,000.

SOUTH BERWICK.—Rev. O. W. Scott writes: "Last Sabbath was a day of hope and joy to the church in this place. Eleven young gentlemen and ladies received the seal of the covenant of grace, at the hands of Rev. Joseph Colby, P. E. Three were welcomed to the full fellowship of the Church. These, with twenty desiring and waiting for immersion, and ten received Jan. 31st, added forty to the sacramental board. This is the result of a gradual work, extending through several months of the Conference year. The Triune God has been our constant and only helper. All praise to God.

"Others, in addition to the above, have been converted, who have departed to other places, and others from neighboring congregations have found Jesus at our altar, and have returned, taking, I trust, the fire and power with them. It is estimated that there have been over five hundred conversions on Portland District during the last few months.

"The HERALD list is increasing on this charge. From about 20 it has gone up to 50, and we hope to add still more. The Smith's Organ gives excellent satisfaction, and weekly proves both an ornament to our vestry and an indispensable comfort and pleasure to our Sabbath-school. With the New organ, and the superior leadership of the Kennebunk camp-meeting chorister (Bro. W. W. Keys), our Sabbath-school cannot well help their reputation for good vocal efforts.

"The subject of Temperance is especially engaging our attention—though we enjoy the reputation of being maincains on that question already.

"Dover, N. H. (near by), in the persons of fifty prominent ladies, is moving in this matter, and we propose to move with them, as together the two places have been denominated 'the cities of the plain,' deserving God's wrath.

"The good effects of Rev. J. D. Fulton's lecture, (seconded by a strong Lodge of Good Templars) are being felt. 'The liquor dealers are bound to be beaten in this contest,' said Neal Dow at Tremont Temple. True, and many this season, —and this victory will, at no very late day, become not only sectional but national. Temperance men greatly regret the recent action of our noble Governor regarding this issue."

NEW HAMPSHIRE CONFERENCE.

Lisbon, N. H., April 7, 1869.

The Fortieth Session of the N. H. Conference commenced in this village at 8.30 this morning; Bishop D. W. Clark in the chair.

The Bishop read the Scriptures and the 707th Hymn.

Rev. W. L. Harris, the Assistant Secretary of the Missionary Society offered prayer.

The communion of the Lord's Supper was celebrated. Rev. L. D. Barrows conducted the services, assisted by numerous members of the Conference.

The Secretary called the roll, and fifty-five brethren answered to their names.

J. W. Guernsey was re-elected Secretary, and R. S. Stubbs and J. W. Adams Assistant Secretaries.

In behalf of the Committee of Nomination of Standing Committees of Conference, G. W. H. Clarke, Presiding Elder, presented a report, which was adopted.

The Bishop notified the Conference that it was authorized to draw on the chartered fund for \$30, and the draft was ordered.

The hour of meeting, 8.30 A. M.; of adjournment, 11.45 A. M.

Communications from the "Wesleyan University," "Freedman's Aid Society," and "Missionary Society," were received and referred to the appropriate committees.

Dr. Barrows presented a resolution which contemplates a great modification of the Presiding Elders' labors, and the method of raising their salaries.

The matter was referred to the following Committee:—E. Adams, L. Howard, and O. H. Jasper.

The 7th Question of the Minutes was taken up. *Who are the Supernumerary Preachers?*

Answer. Balza M. Manly, Newell Culver, Rufus Tilton, N.

L. Chase, with appointment, D. W. Barber, Calvin Holman, G. F. Wells, J. Adams, and J. Squires.

Their character passed and their relation continued.

The following members of the Conference have deceased during the year:—G. W. T. Rogers, Jacob Stevens, and George Bowler.

John English was returned "Effective." Opportunity was given Dr. Harris to address the Conference, and he very lucidly presented the wants and prospects and animus of that grandest enterprise of the nineteenth century, namely, the conquest of the nations for Jesus the King immortal, eternal, invisible, the only God our Saviour!

Arrangements were made with Dr. Harris so that our churches may order *The Missionary Advocate* through J. P. Magee, esq.

L. D. Barrows was appointed to sign return-passes on the railroads, and C. H. Chase was appointed assistant.

At the close of the session Bishop Baker pronounced the Benediction.

In the afternoon, at two o'clock, Silas Quimby, Sen., preached an excellent sermon. It was a rich treat to the soul to listen to his rich evangelical words. May God bless and spare to us these pious veteran soldiers of Jesus, and grant that their evening may be gilded with glorious prospects.

In the evening, the regular Conference sermon was preached by Silas G. Kellogg. The sermon was carefully prepared, terse, and appropriate. Its delivery and subject-matter were alike acceptable and timely. Text, 2 Tim. ii. 15. My limits forbid an attempt to give even an outline. Suffice it to say, it was a faithful delineation of what the minister of Christ should be. At its close we all felt braced as with the refreshing breath of these grand old mountains. If any one who heard it, was previously encumbered and emasculated by maudlin biases, he doubtless went home resolved, by God's grace, to be a man, henceforth.

Thus closed the first day of our session.

[Concluded next week.]

DOVER.—The pastor, Rev. R. S. Stubbs, writes: "The past two years have been signally owned and blest of God. Harmony has reigned within our borders, and prosperity has crowned our efforts, in each department of Church interest. The Society has not only promptly defrayed the current expenses, but has painted and shingled the church, repaired and painted the parsonage, greatly improved and adorned the chapel. The Society has also twice made an advance on the salary of the minister, thrice made him substantial donations, once made a valuable present to the Sabbath-school Superintendent; they have also liquidated all outstanding indebtedness, to the amount of over \$250, and raised for benevolent objects over \$1,000. Besides this, they have added to their numbers, by letter 22 persons, and by conversions and the usual six months probation 23 persons. There remain on probation at least 40 persons more who have been converted during the past two years. What hath God wrought!"

LYMAN.—Rev. F. D. Chandler writes: "The Lord has graciously blessed us this year. Twenty-one souls have united with the church and many more are seeking the favor of God."

SOUTH CAROLINA.

GREENVILLE.—Rev. True Whittier writes: "Our blessed Saviour is fulfilling His glorious promise to me, 'Lo I am with you always.' I attended my first appointment on my district, March 14th, at this place. At the close of the evening service, sinners were invited forward for prayers, and about thirty came to the altar. Last Sabbath evening I preached here again; sinners were again invited to the altar; they came weeping and praying, crowded the altar and the seats around; then those in the congregation seeking God were invited to kneel in their pews, and more than seventy, seeking their Saviour, bowed together in prayer. It was a time of great power. The Church is coming up to the help of the Lord, and salvation is going forth among the people. This commencement of my work in this Southern field is truly encouraging to my heart, and all the more so from the fact that for three or four months past there has been no special religious interest here. Brethren, pray for us."

NEBRASKA CITY.

Rev. G. S. Alexander writes:—"I see in THE HERALD every week now, a long list of cards of brethren returning thanks for donations, etc., and I desire to add my name to the number of grateful recipients of these special favors. After our transfer from the Providence to the Nebraska Conference in June last, and previous to our removal from our last charge, Sachem St., Norwich, Ct., we were presented with \$100 cash by the church, and \$50 in valuables from other parties, mostly Congregationalists; and the places in which our lines have fortunately fallen in the West, are no less fruitful and pleasant. During the nine months of our pastorate here, our church has added over seventy to its membership; our Sunday-school has nearly doubled; our salary and moving expenses all paid up; the parsonage newly furnished at \$400 expense, and we have received, in cash and its equivalent, donations to the amount of \$240 more."

KANSAS CONFERENCE.

Rev. G. S. Dearborn writes from Leavenworth, March 29: "Our session of Conference closed to-day, — Bishop James, President, and G. S. Dearborn, Sec.

"There is great enlargement of the work, and increase of

members—8,000 and some 2,000 probationers—nearly 10,000 in all. A number nearly equal to all the other Protestant denominations in the State.

"The third 'Annual Christian Convention' will be held in Leavenworth this week.

"A 'Union Communion' was held in the Methodist Episcopal Church at Lawrence, about a month since, to which all the evangelical churches of different races and colors were invited. Nearly all, save the Baptists and United Presbyterians (a dozen or more) participated. Your correspondent presided on the occasion, and the Congregationalist and Episcopal pastors arranged the programme, the latter consecrating the elements.

"The church was filled in every part, and it was a delightful season.

"The immigration to this State is immense and great improvement is going on.

"There is a strong probability that a dam will soon be thrown across the Kansas River, at Lawrence, and extensive manufacturing establishments erected.

"The many friends of Rev. C. Holman of the New Hampshire Conference, will rejoice to know that some six weeks of Kansas life has seemingly restored him to perfect health. He is farming and merchandising at Williamsburg, Franklin Co. P. O. address, Ottawa.

"He has organized a class in his neighborhood, and is preaching there; the prospect seems good, that in a year he will be able to launch out into regular Conference work with firm health.

"Two things we need very much for our expanding field in this State—money, and the right kind of ministers. The latter could be easily obtained, if we had enough of the former. But there is great improvement; Bishop James's address at the close of the Conference greatly encouraged us.

"We have a vast country here west of the 'Father of Waters' that must be converted to Protestantism.

"Give us help for missions and Church Extension and you may be sure it will be well applied."

ITEMS FROM INDIA.

Rev. E. W. Parker, who has recently returned from the Indian field of missionary labors, furnishes us with the following:—

"From our India Mission we have good news. The statistics of their Conference show 665 communicants; 173 adults baptized during the year; and 31 Sunday-schools with 860 scholars.

"But the best of all is, God has been pouring out His spirit during the year, and leading our nominal Christians on to real, spiritual, experimental Christianity.

"Bro. Holman in a private letter writes: 'This work commenced in the Bareilly district, and at their camp meeting in November, the long prayed for revival came—came in power, and about twenty were clearly and powerfully converted. Bro. Judd then visited our Moradabad camp-meeting, bringing some of the converts with him, and we had a glorious time there, numbers being powerfully blessed.'

"Concerning their Conference he writes: 'We have had a glorious Conference—glorious is the only word to use in this connection. At each Hindustani meeting a number were forward for prayers. Our love-feast was held at 2 P. M. and adjourned over at 4, and resumed again at 8 J. We had a great baptism in this meeting, and our mission is now infinitely farther on spiritually than ever before.'

"Our schools are also prospering, encouragingly. There are now over 3,900 pupils in our schools, between 600 and 700 of whom are girls. The English civil officer, who is at the head of affairs in the Northwest of India, has lately visited many of our schools."

[We took occasion last week to refer to this, and to quote some passages of the Governor's address.]

"There are about 100,000 boys in all the mission-schools in India, and nearly 30,000 girls."

Rev. F. W. Wheeler writes from Moradabad, Feb. 12th: "Our late Conference was a blessed season of reunion to the missionaries, and we had a good time in a strange land, loving each other and enjoying our meetings. We believe we are on the eve of great and good events for India and its poor, benighted people, for the Head of the Church is evidently with us."

Our Loan Fund is progressing. Rev. Mr. McCabe has secured \$30,000 in New York. The English Fund works admirably. Thus *The London Watchman* speaks of it:—

"The Loan Fund has already produced wonderful effects; and as the repayment of loans now constitutes a considerable source of annual revenue, the Committee has a large and increasing fund at its disposal to be expended in a similar way. The old-fashioned prejudice in favor of chapel-debts is now almost entirely exploded; and the work of God in the circuits of Methodism is already deriving great benefit from the vast amount of liquidation or extinction of debt that has been effected within the last fourteen years. The total sum advanced in loans since 1851 is £127,895. The capital of the fund has never been diminished by loss or any charge for working expenses. Including additions of bank interest, it is now nearly £41,000, apart from the small supplementary fund raised in Wales. The difference between the capital and the much larger sum which has been advanced in loans, represents the reproductive power of the principle on which the fund is based."

Mayor Hull, and other leading laymen have long advocated such a fund in connection with the M. E. Conference Church Aid Society. It is equally desirable for the whole work.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

BURMAH.—Madame Ingollo, who labored as a missionary in Burma for sixteen years, in a recent address to a number of young Frenchwomen, gives some very interesting reminiscences of missionary life in that country, also of the condition of the inhabitants, and the manner of reaching them by the Gospel. We extract the following:—

"The Burman empire contains more than six millions of inhabitants. Polygamy is established and practiced. The marriage ceremony is very simple. The man takes the woman, eats rice with her, and they live together as long as they choose. At so short a distance from the equator, the heat is very great, the rains which succeeded are so abundant that I could not help fearing a deluge, the first time I saw them, but, raising my eyes, I saw the bow in the cloud, and remembered the promise of God. The houses are built on piles, on account of the rains, and for fear of robbers and wild beasts; they are reached by a rude kind of ladder, that is drawn up after the person has entered. The Burman empire is divided into many districts, which have each a different dialect. I lived in the country sixteen years, and I was able to make myself understood so as to procure the most necessary articles, but I found great difficulty, in going from one province to another, to speak of the love of Christ so that my hearers could understand me. Brigands infest the country, and we are often eleven days in travelling 125 miles, on account of rivers which have to be crossed and sides to be waited for, as well as because it is necessary to fortify ourselves at night against robbers. Often the traveller is obliged to stay one or two days in the same place, solely because he has no means of proceeding. It is our custom to travel in wagons drawn by oxen, or on elephants. It is known that the Burmans believe in the transmigration of souls. Persevered that they have only come to the form of man, after having passed through the bodies of many animals, they eat only rice, so greatly do they fear to take the life of one of their relatives. When an elephant approached a young man and touched him with its trunk, as to ask for food, 'Woe is me,' said he, 'my father has returned, whom I had lost.' The Burmans hold their females in very little esteem, their sacred books forbidding their receiving any kind of instruction. Judge by this quotation: 'The woman who seeks to learn to read, and knows her letters, is well advanced on the road to perdition; but she who can put the letters together is lost and cursed.' The books are made of leaves of the palm-tree, the pens are pointed pieces of iron, and the letters are made black by being rubbed with petroleum."

"**WESLEYAN MISSIONARY NOTICES.**"—This is a most spirited, interesting, and instructive monthly, containing a full view of the missions under the care of the *English Wesleyan Missionary Society*. It is ably edited, and is in a form convenient for binding. Its previous volumes must be of great value, showing as they do the history of the Wesleyan Missionary work for more than half a century. The January number contains the following:—

"Fifty-two years have passed away since the Wesleyan Missionary Notices were commenced, in order to circulate early information respecting the progress of Methodist Missions in foreign lands. Our readers who possess the volumes of the entire series need not be told that they contain a mine of precious wealth. In incidental contributions to geography, botany, ethnology, philology, and other branches of natural history and science, the Notices have a value and interest for general readers; but in noble instances of self-sacrifice on the part of missionaries and their wives, in the spiritual awakening and moral elevation of barbarous and degraded peoples, in the creation and development of a literature, where a written language had been previously unknown, in the foundation and growth of schools for the Christian education of boys, girls, and women, in fine examples of holy lives and of peaceful deaths—these Notices will supply, in ample abundance, the materials of future Church histories."

Let the *Missionary Advocate* be issued in a similar form, so that it can be easily bound and preserved, and its value will be vastly increased. A century hence, it will be regarded as one of the most valuable histories of the Church.

INDIA.—The following has come to hand from the Mission Rooms at New York:—

"Our latest information is encouraging as to every field and the several departments of our work. We hear with pleasure of the prosperity of our schools, and look with interest upon the efforts now being made with the British Government by Dr. Duff, the Wesleyan Methodists, and the representatives of other societies having missions in India, on the subject of the recognition by the Government of the Bible in the charters for the Universities of India. Our readers will call to mind the following passage in the thrilling speech of Rev. Mr. Douglass, of Montreal, at our Albany anniversary:—

"Some thirty years ago the Indian Government, under the auspices of Lord Ellenborough, established a series of godless institutions, in which young men were thoroughly educated and in which Christianity was entirely ignored. Their minds were gifted and logical; they could speak English with elegance and precision; they went to Europe for the works of Voltaire, Rousseau, Bolingbroke, and Hume, and imbibed their principles, and became propagandists of their infidel doctrines. Scarcely in the world's history has it ever read such a lesson of the effects of godless education as in the recent history of India. That incarnate fiend, that Satanic hero of the massacre of Cawnpore, Nana Sahib, was, upon the best authority, educated upon this principle. He had all the refinements of the most finished and elegant gentleman, but he had the heart of a demon; and to-day the blood of women and innocents cries out from the dust of India's piny plain, against the dread folly of divorcing intellect from conscience."

WHAT THE GOSPEL HAS DONE.—For two thousand miles, on the coast of Africa, reaching from Sierra Leone to the Gaboon River, missionary stations, self-supporting churches, and worshipping congregations, numbering tens of thousands, have taken the place of the slave factories that once lined the shore. Does it do any good to send missionaries to the heathen?

FIFTY DOLLARS FOR MISSIONS.—Yes, fifty dollars for missions from a brother who sought divine direction in reference to his temporal affairs. He had been out of employment for some time, and he promised the Lord that if He could get business, he would devote a large portion of what he received to His cause. He immediately found employment, and faithful to his promise, he presented his pastor with fifty dollars for the missionary cause. Christian friend, seek God's direction—ask His blessing on thy business—seek to be guided in all things so as to please Him, and you will have the means for aiding His cause.

PRAYER OF A KAREN CHIEF.—The following prayer of a Karen Chief is given in the *Missionary Magazine*. Read it.

"Formerly the Pakus were a very weak, ignorant people, while my people were very strong. The Pakus have believed in the great God, and for this reason I see that their power and wisdom have greatly increased, while they enjoy constant peace and prosperity. My people have not believed, and so my kingdom is fading away, and we are troubled on every hand. I shall soon die; but, O teacher, do not forget my children when peace comes. (He is now at war.) I will give you food. But do not wait; come now and preach to my children the Eternal God. Do not forget them. Come quickly."

Reader, are you doing your duty to the heathen?

GENERAL INTELLIGENCE.

EPISCOPAL.

REV. DR. HUNTINGTON was consecrated Bishop of Central New York, on the 8th, at Emmanuel Church, of which he has been Rector for some years. During the Reverend Doctor's ministrations in the church, the sacrament of baptism has been administered to 358 infants, and to 111 adults, and 355 persons have received the holy rite of confirmation; 127 marriages have been solemnized; and the burial service of the Church has been read 192 times. The whole amount of the offerings of the parish for charitable and kindred purposes, since its organization, has been \$151,715.12. Syracuse will be the Episcopal residence.

THE CHARITIES OF THREE YEARS.—A correspondent of the *Church Journal* makes the following estimate of the sum contributed to benevolent objects by the Episcopal churches during the last three years:—

"The offerings for 'pious and charitable uses,' reported to the General Convention of 1868, amount for the three years 1866-7-8 to \$11,291,655. At least one fourth of the whole number of parishes, among them a large proportion of the most liberal and wealthy, failed to report to their respective Diocesan Conventions. One of these non-reporting parishes is known to the compiler to have given in this period of time upwards of \$150,000, and is not an isolated case. Estimating the charities of these unreported parishes, the liberality of the Church for three years past, not including salaries of clergymen, or ordinary parish expenses, cannot fall short of \$15,000,000. To God alone be the praise!"

MY LORD THE BISHOP.—The editor of the Episcopal Church organ at Chicago, says: "Under no circumstances are these columns open to discuss any official act of any Bishop in the Church, or any expression of opinion which a Bishop makes, or any advice which he gives. As Bishop, he is utterly above any judgment of ours, or any other man's."

"TOP (K)NOT COME DOWN."—The Episcopal Bishop of New Jersey, it is said, has given notice that he will refuse to confirm to lay his hands upon the piles of false hair and chignons which disfigure the heads of so many young ladies seeking admission to the Church communion. The laying on of hands at the altar upon so much rubbish gathered from the four corners of the earth, instead of the genuine natural hair or head, is deemed an offense and a scandal to the Church.

WESTERN NEW YORK.—A correspondent of the *Gospel Messenger* gives a sketch of the growth of the Episcopal Church in the western section of this State. The division of the State into two dioceses, in October, 1838, left in this district, (68 Presbyters, 8 Deacons,) clergy, 76; organized congregations, 96; and in 1841, 101 clergymen; 106 organized congregations; 85 church edifices. Number of parsonages not known. The same territory contained in 1868, 153 clergy; 173 parishes; 166 church edifices; 84 parsonages. Of these the eastern half, Central New York, took parishes, 95; church edifices, 90; parsonages, 41; clergy, 71. The western half took, parishes, 78; church edifices, 76; parsonages, 43; clergy, 82.

CONGREGATIONALIST.

The (Boston) Tract Society seems to be realizing the anticipations of its friends in regard to an increase of business since leaving Cornhill, and occupying its beautiful and commodious store at No. 164 Tremont St. Its sales are larger than before, considering the obstacles it has had in its way; its charitable receipts have been more than could have been anticipated; and its distributions will be larger than ever before in proportion to its means. The special funds for Evangelization work, which it has been soliciting, already reach \$15,000, and they are constantly coming in. The Society is furnishing to Young Men's Christian Associations its Dublin tracts with a liberal hand. Fifty-four have already been published, and others are in preparation. One gentleman contributed funds to make seventy of them. They are very popular, and more than half a million of them have already been put in circulation. — *Congregationalist*.

We are informed that the revival in East Abington is affecting a class not generally reached. At one of the recent evening meetings, an old man testified that he had read and studied all of Paine's works, but since his conversion he has committed them to the flames, and thus obtained more light from them than he ever did before. — *Id.*

PRESBYTERIAN.

BEACH STREET PRESBYTERIAN CHURCH, BOSTON.—A communion service was held at the Beach Street Presbyterian Church on the 4th, at which the large number of 110 persons were added to the church, 80 on profession of faith, and 30 from other churches. The church was well filled with a very attentive congregation. Remarkable success has attended the ministry of Rev. J. B. Dunn, the pastor, who commenced his labors on the first of September last—a time when the church was poorly attended and when the number of members was very small. No fewer than 180 persons have joined in membership during his pastorate—41 at the October communion, 25; January, 42, and the rest yesterday. Rev. J. B. Dunn, after baptizing quite a number of the new communicants, presented the whole of them with copies of the New Testament, bearing the following inscription: "On the 4th of April, 1869, the undernamed was publicly received into the First Presbyterian Church, Beach Street, Boston, and admitted to its communion," following which was the name of the person

for whom it was intended, and an appropriate text of Scripture. In presenting the wine to the communicants, the pastor observed that it was the pure, unfermented juice of the grape. Not being adulterated with alcoholic properties, it made in its pureness a beautiful symbol of the blood of Christ. It was not to be found in any Boston store, but was manufactured by a beloved Elder of the Presbyterian Church in Ohio, who made it solely for communion purposes. Therefore it was that in presenting the cup to them he rejoiced with them in having a pure element, a beautiful symbol of that which was healthful and invigorating, and not a symbol of moral disease and corruption. The services were of the usual impressive order. The financial condition of the church is said to be very good and the future prospects encouraging.

GROWING IN MEN AND MEANS.—Rev. J. P. Safford of Cincinnati, Ohio, publishes in the *Presbyterian Banner* the following cheering intelligence about the churches in that region: "One of the most encouraging features of Church work, the last year, is the increased number of churches contributing to our Boards of Church enterprise. It is larger than ever before reported; both a larger number of churches contributing, and to a greater number of the Boards. A second hopeful element is the increased number of churches in this district, Ohio and Indiana, supplied with pastoral or stated preaching. Some Presbyteries report, during the last year, about every vacancy supplied where there is a congregation."

Extensive revivals are noted in several Old School Presbyterian churches. The church at Lewisburg, Pa., received ninety persons to its membership on the 7th, between twenty and thirty of these heads of families. Also at Bethesda, in the same State, forty-three were received, thirty-six of them on examination. At the same time in the old church of East Hampton, L. I., seventy were received on profession of their faith, thirty-six of whom were baptized.

BAPTIST.

At the Bowdoin Square Church, Boston, Rev. Mr. Walker preached his farewell discourse, from the words, "Finally, brethren, be strong in the Lord." He briefly reviewed his pastoral labors there, and said that on the first Sunday he preached there the congregation was only 74 in the morning, with a slight increase in the afternoon. The first prayer-meeting was attended by 24; the last by 800. Other statistics of his labors were given, showing the success which had attended his labors here. The house was full of interested hearers. Mr. Walker goes immediately to Chicago. — *Eva.*

There is considerable animation in all the city churches. At the Temple, Rev. J. D. Fulton, at the Second Church, Dr. Eddy, and other churches, many have been recently added. In one, a lady of 72, and her granddaughter of 11. In another, three brothers. In another, seven young men and eight young ladies.

The first Baptist Church in Lynn is reaping a precious harvest. On the first Sabbath in March the pastor, brother Vassar, gave the hand of fellowship to forty-two candidates. Last Sabbath he baptized 11 more, and others are coming forward. The work has been one of remarkable interest and power. — *Eva.*

In Taunton, Dr. Pollard's people are enjoying a precious work of grace. One fruit of the revival spirit is the wiping out the indebtedness of the Society, which was some \$13,000. A few days ago the pastor took hold of it, and very soon raised about \$15,000.

CHELSEA.—The rector of St. Luke's Church—Episcopal—baptized two candidates in the Baptistery of the First Baptist Church, Rev. Mr. Baldwin's, on last Lord's day. This is as we like to see it. We hope to see it many times repeated. — *Eva.*

BAPTIST COLLEGES AND SEMINARIES.—The total number of students (not including law and medical) now studying in twenty-three principal institutions is 2,566. Of these 1,369 are professors of religion, and 761 are studying for the ministry. The number of students in Baptist Theological Seminaries is 212.

ROMAN CATHOLIC.

CONVENT LIFE IN ENGLAND.—In an interesting and protracted tract recently closed in London, before Lord Chief Justice Cockburn, Sir J. Coleridge made the following statement in reference to the interior life of a modern convent:—

"I cannot help thinking (he said) that this trial may do good in two points of view—first, as showing that it is at least possible to try a convent case, and to lay bare the interior of the convent without revealing any trace, the slightest possible trace, of what is commonly called 'scandal'; and next, that it strips off any veil of sanctity, and destroys any unreal halo with which the devout and the heated imaginations of good people have been fond to clothe and surround the so-called 'religious life.' Gentlemen, to that life to a great extent no Christian man can possibly object. To feed the hungry and to clothe the naked, to teach the ignorant and attend the sick and dying, to pray night and day to Almighty God, to live simply by rule, and to use the world as not abusing it—these are things, happily, which Catholics and Protestants alike think right and good, and are bound by the teaching of their religions to practice; or, if they cannot or do not practice themselves, at least to honor and reverence those who do. But to do this it is not necessary to enter into a convent, and those who do enter into a convent may find from this case that they do but encounter temptations of a baser and a meaner nature. Dragged into 'the light of common day,' judged of by common understanding, this life loses all its romantic character, and turns out to be a very poor and ordinary affair indeed. Little sins created by silly rules foolishly enforced, childish penances for childish faults, boots worn round the neck, and dusters worn upon the head, and needles watched for as carefully as a miser counts up his silver or his gold, all simplicity of character destroyed by perpetual and petty self-consciousness and self-watchfulness, all independence of mind crushed out under abject humiliation (which is a very different thing indeed from true humility)—this is what, as it appears to us, convent life has come down to in the nineteenth century—at all events, as administered in the convent of our Lady of Mercy at Hull, and under the care of the defendants in this action."

The case was Miss Saurin versus Mother Superior Starr and others for libel and conspiracy, and was given in favor of the plaintiff, to the intense joy of the Protestants of Great Britain. In its comments on the trial and the results, the *London Advertiser* says:—

"The good resulting from the trial will be incalculably great. There can no longer be a doubt that before the present session has come to a close a law will be passed for the periodical inspection of these English institutions. Another great good which will be the consequence of the astounding exposures which have just been made will be this—that excitable young ladies will view convent life with very different eyes from what they did before, and will not again rush into our nunneries in large numbers, like so many sheep, as they have hitherto done. In the whole history of Popery, extending as it does over a period of nearly fifteen hundred years, it never received so heavy a blow and great discouragement as it has done by the trial and result of this extraordinary case."

LAY DELEGATION.

AN ITEM IN THE HISTORY OF THE MOVEMENT.

In view of the approach of the vote on Lay Representation, the following history of its rise and progress will be found valuable. They are furnished by the Secretary of the first meeting held in the Allen Street Church, in New York, about eleven years since, consisting of five Trustees, from the Allen, Second, and Seventh Street M. E. Churches.

About the year 1818 the membership and congregation of the Methodist Episcopal Church east of the Bowery, instructed their Trustees to purchase a burial-ground for their dead, in what was the suburbs of the city, being beyond the first mile-stone. Subsequently, neighboring churches purchased an interest in this ground, and Forsyth, Allen, Willet, Second and Seventh Street Churches became equally interested.

The congregations of those churches being large, the ground, in a few years, was found to be inadequate to meet the requirement, and about the time it became full, the municipal authorities closed it, with all other burial-grounds within the city limits.

In a few years after the first ground had been closed, the immediate neighborhood became populous, and environed on two sides by tenement houses, from the yard enclosures of which ingress was had, and very soon the enclosure became the dry ground for washerwomen, and the play ground for children, notwithstanding an iron gate, properly secured, and a brick wall on two sides, forbade entrance from the street. Remonstrances from the Trustees and from the friends of the dead, to the owners of the houses adjoining the ground, were alike unavailing.

A convention of the thirty-five Trustees of the churches interested was held, and the Burial-ground Committee were requested to seek the aid of the courts to secure the rights of the dead to peaceful repose.

It was found that the law was powerless to give the protection desired; individual trespass could be punished when prosecuted, but in this case it was impracticable.

A subsequent convention instructed the Committee to apply to the Supreme Court for permission to remove the dead to an incorporated cemetery. In this movement great caution was necessary, as a portion of the ground had been sold into plots, for which deeds had been given, and it was clear that if it were known that such movement was contemplated, the Committee would meet with the most violent opposition, in advance of the decision of the Court.

During the continuance of these perplexing questions, which extended through a period of many months, annual Conferences met, and ministerial changes were made in all the churches interested in these grounds. Some pastors were transferred from other Conferences where State laws differed as to the duties and responsibilities of trustees for Church property. The discipline of the Methodist Episcopal Church required a report to the quarterly Conference, while the State law required an annual report to the entire congregation who had contributed to the support of public worship, by which means they also became eligible to vote at trustee elections.

Inasmuch as the official boards of the several churches formed part of the congregations, all the information which it was essential that they should have, could be furnished in the annual report, and as several members of the official boards were plot owners in the burial-ground, or had near relatives interred there, they were urgent for the quarterly reports from the Trustees, which, if furnished, would have defeated the object of their application to the Supreme Court.

The sympathies of these brethren for the dust of their deceased friends, overruled their judgment. The Trustees also had near relatives interred in this ground, but as a principle was involved, and that principle in concurrence with the best interests of the Church, the Committee had no hesitancy as to the course to be taken. In order that their purpose should not be thwarted by the press, in making common cause with the plot owners, upon a subject always exciting, the Committee (who had been clothed with power by the Trustee convention), determined to stop at the requirements of the State law, and until the Court had decided upon the legality of their application, to make no report to the quarterly Conference.

A case like this had never before occurred in the history of the Methodist Episcopal Church, in which the requirements of the State harmonized with the interests of the Church, and at the same time collided with the discipline.

The Committee held frequent meetings for deliberation upon the grave questions involved by the course they had taken, canvassing the consequences of inaugurating changes in the temporal government of the Church of their choice, in which they all had labored for more than a quarter of a century, whose mission in disseminating truth, had been progressive beyond precedent. They were, however, persuaded that to further the material interests, the temporal polity must also be progressive. Improvement implied change, and as there could be no improvement without change, they had strong faith in the vitality and ultimate success of the principles involved in the measures adopted, which looked to Lay Representation, in both the Annual and General Conferences. The Committee were convinced that they knew no more than they had learned, and determined to invoke the aid of types in disseminating these facts. How well they have succeeded the minutes of the Conferences will show.

The Committee were impressed with the importance of the ministry and laity legislating conjointly, in order to see the Church spiritually prosperous in extending Christ's kingdom with an unembarrassed treasury. This Committee consisted of five; three have gone to their reward in the full assurance of faith. Not having seen or heard from the Seventh Street member for several years, whether now in or out of the body I cannot tell, but I am well assured that the principle of Lay Representation will live when the Committee who inaugurated the movement to obtain it shall have been forgotten.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

WOOL WASTE.—This substance is a most excellent fertilizer, and should be carefully gathered for this purpose. It has been used with great success in the cultivation of strawberries, and it seems to be of value whenever and wherever applied. Formerly very little use was made of it, but latterly, since its merits have become more fully known, it is eagerly

sought for. It lasts a long time in the soil, and is very rich in nitrogen. Its exact value as compared with horse manure we are not able to give, but we regard it as the more valuable of the two substances.

HOP WASTE.—The article was formerly wasted, but is now used for manure with very good results. It is also used about pots in greenhouses. We have seen most excellent crops raised on land that had received liberal dressings of waste hops from the breweries. It is worth about half the price of good stable manure. Let those who have never tried it, do so, if they can conveniently, and note the result.

A FINE PIG.—Our esteemed friend, Jacob B. Wetherell, of Newton Upper Falls, within a few weeks killed a pure Chester County pig that he raised, that weighed four hundred and sixteen pounds. It was only eight months and eight days old. This was nearly one and three fourths pounds gained per day, during its entire life. If any of our readers have done better, let us hear from them.

A DISEASED COW.—A correspondent writes us from Wolf borough, N. H. as follows: "Last September, being in want of a farrow cow, I sent by a dealer to one of our northern towns to purchase one. He returned with one of the best looking animals, all things considered, I ever saw, with this exception, that she had lost the use of one teat. During the month of December or until the 20th, she gave four quarts of milk a day, from which more and better butter was made than I ever before saw made from the same amount of milk. Indeed, but for the fact referred to, she would be the most valuable cow I ever owned. The last of January she was dry and is evidently forward with calf. From the price paid for her, together with the fact of her proving with calf and her apparent value, I am led to believe that her former owner was apprehensive of further trouble, being ignorant of the cause of the loss of the teat. Should you be apprehensive of the loss of other teats, or of trouble from that one when she comes to have a calf? What should you advise me to do to avoid further trouble with her, and to resolve the lost teat?"

It would be impossible, without knowing more of the condition of the gland, to say whether there is cause for apprehension of further trouble or not. If the whole structure of the gland, or "quarter," is destroyed, no part of it remaining in a normal condition, so as to be capable of secreting and retaining milk, we should say there need be no fear either of trouble with the injured gland itself, or of injury to the others. And we should say this, whether the loss of the gland and teat arose from an ordinary case of inflammation and neglect, or from some accident.

But if the destruction of the tissues of the gland is only partial, some parts of it still remaining, in a more or less perfect condition, and capable of holding milk, there would be great danger of returning inflammation, which would have to be treated for the gland itself in the ordinary way, that is, by warm baths and friction, and the other glands might suffer from a sort of sympathy.

Whether the lesion in the gland is general or only partial, is only to be settled by experiment, or actual observation, at the time of parturition or immediately after. The animal will have to be carefully watched, and skillful treatment will probably carry her through, and avoid further difficulty. If the entire glandular structure of the "quarter" is destroyed, no precaution with that or the other quarters will be needed. If it is not, care and treatment will be required, but you can hardly expect to restore the "lost teat."

Should you succeed in so doing, please let us hear from you.

The Righteous Dead.

ISAIAH W. BURRELL died in Milford, Me., Nov. 4, aged 41 years. During a lingering consumption he sought and found the Saviour, and subsequently was baptized in token of his faith and experience. As the hour drew near, at one time he said, during a conversation with the writer, "I have not the least fear of dying." When the waters of Jordan began to lave his feet, he pressed forward, plunging into its depths with ecstatic joy.

Mrs. ELIZABETH HILL died of consumption, at her residence in Greenbush, Me., Jan. 18. She became interested in religion a few months before her death, and received the ordinance of baptism. A more tranquil sufferer I have never seen. When told that she was dying, she exclaimed, "Glory to God!"

DANIEL HARDY died in Hyde Park, Vt., Dec. 28, 1868, aged 57 years. He was first convicted of his state as a sinner under the preaching of Bishop Asbury, at the meeting of the N. E. Conference, at Canaan, N. H. These convictions followed him, till he gave his heart to Christ. As soon as he gave himself to Christ, he gave himself to the Church of his choice. He was baptized, together with his companion, and received on probation by Father Broadhead, of precious memory. He continued a member on trial, while the "old Unitarian Church" remained. Then there was a time when he had no opportunity to meet with his own people; he became a worshipper in the Baptist Church, in Hanover, and several of his children being converted there, and wishing to unite with the Church, he, at their importunity, presented himself as a candidate for admission to their Church. When examined concerning his faith, he gave his unequivocal admission to the doctrine of the Bible as taught by the M. E. Church. After quite an animated discussion, he was admitted, one of the deacons remarking, "You will come along by and by." In after years he used to smilingly ask that deacon, who had melted down very much from the rigid Calvinism of those days, "Who has come along?"

As soon as numbers sufficient had been added to the Lord to organize a Methodist Church in Lebanon, he immediately cast his lot with them, and his home became a "Methodist home," both for the "itinerant" and for religious meetings, and continued as such till his death. He lived to see his large family, — ten children, — all settled in life in homes of their own, and all pious followers of the Lord Jesus Christ, save one. Two of his sons are ministers in the M. E. Church — Rev. A. C. Hardy, of the N. H. Conference, and Rev. D. C. Hardy, local preacher in the Vermont Conference. Two of his sons-in-law have also done good work as ministers in the same Church — Rev. C. H. Lovejoy, now of Kansas, but for nearly thirty years a traveling preacher in the Maine, New Hampshire, and Troy Conferences; also, Rev. James Scott, for long years a member of the N. H. Conference; and more than this, one grandson, the Rev. C. J. Lovejoy, of Kansas Conference, is also doing a glorious work for God and the Church. May the great Head of the Church call all the large family circle into His work, so that in the day when He shall make up His jewels, their father may point to the large number with star-dusted crowns, and say, "Behold, Lord, I and the children Thou hast given me." A. C. H. Winchester, N. H., Feb. 10, 1869.

Mrs. LOUISE ABBS, wife of Levi P. Abbe, died in Hartford, Dec. 28, 1868, aged 30 years. She was born in Enfield, Ct., and was there converted, at the age of 16, under the labors of Rev. J. T. Robinson. During three

years she studied at the Wesleyan Academy, at Wilbraham, and was also a graduate of Mount Vale Seminary.

Sister Abbe was endowed with qualities of mind and heart which clearly recognized, and eagerly accepted the claims and full scope of the Christian religion; and this religion developed in her a rare and beautiful character. Intelligence was combined with marked gentleness and modesty, but also with a faith persistent and heroic in its grasp and achievement. During the last three years of her life, while in her greatest triumph, and by a steady clinging to her character. On March 17, 1867, after much thought and prayer, she entered by faith into the experience of perfect love, and from that time, as she said, dwelt in —

"A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest."

Her loving spirit won all hearts. In personal effort she was very active and constant, and even from the neglected and most depraved districts of our city, many will rise up to bear witness to her Christian fidelity; and to call her blessed. In apparent fullness of health, death came; and, after the brief struggle of a night, she ceased at once to work and live.

U. E. GLOVER.

ELIAS B. FLETCHER died in Saxtonville, Jan. 24, 1869, aged 52 years. About one year ago, he gave himself to Christ and the Church, and became an earnest Christian. His sickness was painful, and his death sudden. Most of the time his mind was wandering; but, to the great joy of his friends, and especially his cousin companion, about twelve hours before his death, a lucid hour was given him. His mind became clear, as when in health; and precious hour it was, though solemn, for conversation and leave-taking of the dear ones around him. It was in this lucid hour that he first realized that he was about to die. Though the summons came suddenly, it found him ready; death had no sting, and the grave no terrors. The occasion of his death was a slight puncture upon the hand, near the thumb joint — not considered serious, for several days, but in nine days terminated fatally.

L. FISK.

Saxtonville, Feb. 9, 1869.

Died, in Bangor, Jan. 29, 1859, Mrs. MARIABLE, wife of Col. James Smith, aged 69 years.

Nearly forty years Sister S. had been connected with the M. E. Church, in this city, and had ever proved one of its most faithful and devoted members. She loved the house of prayer, and the language of her heart ever seemed to be, "How amiable are thy tabernacles, O Lord of hosts!" In her, the cause of God and of humanity ever found a friend and helper; and many mourn the loss of her tender sympathy and loving care. The sick room of our departed friend was made cheerful by a Christian resignation and an abiding hope. When passing through the "valley and the shadow," she said to weeping friends, "I am not afraid to die; Jesus will take care of me."

G. QUINN.

Bangor, Me., March 23.

Mrs. MIRIAM SARGENT, formerly of Barre, Vt., died in Lunenburg, Mass., Feb. 7, 1869, aged 93 years, 9 months, and 19 days. About seventy years ago Mother Sargent became a Christian, and united with the Free-will Baptist Church. Her associations, however, have chiefly been connected with the Methodist Church and people, for the most of her children profess the faith of Wesley. She left twelve children, fifty-two grandchildren, seventy-five great-grandchildren, and three great-great-grandchildren. For some years past this aged disciple has been longing for the better land, whither nearly all of her early religious companions had preceded her. Religion cheered her heart down to the last period of life, and opened for her the gates of Paradise.

J. L. LOCKE.

Mrs. ELA McFARLAND, daughter of Capt. George Johnston, died in Bristol, Feb. 13, 1869, aged 18 years, 1 month. During her illness, she became deeply interested in the subject of experimental religion. She was not suffered long to remain in doubt as to the fact of her acceptance with God; for, in answer to her earnest prayers, and those of her friends, God revealed Himself to her heart most gloriously, and from that hour her spiritual sky was clear and cloudless. A few days before she died she commenced to exhort her friends to meet her in heaven. In her expiring moments she exclaimed, "I want to go," and, with a heavenly smile, she closed her eyes in death.

J. DEAN.

Died, in Dayton, Me., Feb. 19, 1869, ELEN DOW, aged 57 years.

Bro. Dow was truly a man of God. For more than thirty years, during which time he was a member of the M. E. Church at Goodwin's Mills, he gave good evidence that he was indeed a Christian. He was a man of much prayer, of mighty faith, and of ardent zeal. His love to the Church was strong, his interest in the welfare of sinners was deep and heartfelt. His life was with Christ in God. Dying, he said, "Jesus is precious." Goodwin's Mills, Feb. 5.

C. W. BLACKMAN.

Mrs. ALICE CLIFFORD, wife of Wm. Clifford, and mother of Rev. Wm. J. Clifford and Rev. N. C. Clifford, also of five daughters, three of whom have passed on to their heavenly home, died at North Palermo, Me., Feb. 18, 1869, aged 80 years, 6 months, and 5 days.

She experienced the pardon of her sins when 15 years of age, and for many years has been a consistent member of the M. E. Church. For more than twelve years she has not been able to leave her house. She took great delight in reading the Bible, and tracing in it the closing hours and sayings of departed saints. During her long, and often severe sufferings, no murmur escaped her lips. Naturally modest and distrustful of herself, yet her trust in her Redeemer has been firm and constant. When summoned to visit her, a few months ago, thinking she was near the Jordan, and as I was about to leave her, she said, "You may think it strange, but at times I have had with a sense that the Saviour is here with me, that I have sometimes opened my eyes to see if I could not behold Him." Her companion, my father, often asked her, amid her severe sufferings, "Is the Saviour with you?" Her constant reply was, "He is." At last, when too weak to speak, he said, "If life is still precious, press my hand." With her remaining strength, she did so; then passed from her long sufferings to Him who said, "Come unto me, and I will give you rest."

"Mother, thy labor is o'er;

Thy term of probation is run;
Thy steps have now reached the untrodden shore,
And the race of immortals begun."

Monmouth.

N. C. CLIFFORD.

Peacefully, sweetly, passed the spirit of Mr. C. HENRY A. SPALTER, of Chelsea, only son of A. D. Spalter, aged 26 years, 5 months. Just at the breaking of day, Feb. 12, he bid adieu to earth. Just before he died, he said, in feeble, but earnest tones, "I have a Father in the promised land," exclaiming, "To meet Him, in the promised land." At one hour he desired us to sing, "Nearer, my God, nearer to Thee." "I'm weary," he would say; but patiently and serenely he bore his severe sickness; thoughtful for others to the last. Pointing upward, with a smile, he exclaimed, "One, two, three, all in white! Beautiful!"

"None knew him but to love him,
None named him but to praise."

Our irreparable loss is his infinite, joyful gain. The hearts of many, outside his immediate circle of friends, bleed; and many were present to pay their last warm tribute of affection to his noble and exalted virtues.

"Our dear, beloved friend hath bid earth farewell,
And gone with the bright ones in heaven to dwell;
His sufferings are over, and hushed are his sighs,
And cautious ones waited his soul to the skies.
We mourn our great loss, and bow, as we pray,
For the angels have won him, and borne him away.
His sorrows are ended, his trials are o'er,
And he blooms fresh and pure on the evergreen shore.
Wait for us, dear friend, we'll meet thee on high,
In the radiant, beautiful, ever clear sky."

New Hampshire and Vermont papers please copy.

C. B. LEXCORN.

Bro. NATHANIEL WHITTIER was called from the Church militant to the Church triumphant, Feb. 27, aged 86 years.

Bro. Whittier has been a member of the M. E. Church about sixty years. He has contributed largely to the building of three churches in the town of Vienna. Bro. W.'s home has ever been the home of the itinerant. It may be said, he "hath good report of all men, and of the truth itself." He died in the triumph of faith, testifying that "praying breath is never spent in vain." He was one of the first settlers of V., and officiated largely in the business affairs of the town. He retained his faculties to the last, and rode some ten miles, and attended to business correctly, but two weeks before he died.

Vienna, March, 1869.

H. CROCKETT.

Sister NANCY WHITTIER died in Oakdale, Feb. 13, 1869, aged 54 years.

For about forty years Sister W. was a faithful follower of her Master. One of the original members of the M. E. Church in Oakdale, she (as well as her first husband, the late lamented Wm. Thoms) was anxious for its temporal and spiritual welfare. The Sabbath-school found in her a faithful laborer; and her last public effort was a prayer at the opening of the Sabbath-school, three weeks before her death — a prayer full ofunction and power. A friend to the poor, a kind word for every one, a sweet smile for the sorrowing, a firm believer in that blood that "cleanseth from all sin," she died well.

W. W. C.

The Secular World.

WORDS FROM WASHINGTON.

THE RECOGNITION OF CUBA.

The arrival here of Senor Lamos, envoy from the Provisional Government of Cuba, has brought the idea of recognition to a direct issue. The action of the Spaniards in seizing the American brig, Mary Lowell, in British waters, and more recently still, also an English vessel, and taking both into Havana, seems not unlikely to force a direct point of belligerency.

A grave question is involved in a recognition of belligerent rights by the United States. We are discussing with Great Britain its action in recognizing the South at so early a date, and we are generally agreed in demanding from that government a recognition of the unfriendly character of that act on her part. It is argued, and with considerable showing of truth, that we should, by an early recognition of Cuba as a belligerent, rule ourselves out of court on the English dispute. Besides, it would be vastly injurious in other ways, to directly recognize such belligerency. Letters of marque would swarm at once, and the spirit of at least our international traditions is against encouraging this species of piracy. Yet, at the same time, the Cubans have a right to ask that we recognize their claim by acknowledging their independence. I violate no confidence now in saying that the policy of the Administration is fixed upon, and that it will very soon take acknowledged shape.

The House of Representatives has now before it a joint resolution, in words exactly similar to the one drafted and proposed by Henry Clay, when the recognition of the South American Republics was under consideration. It acknowledges the right of Cuba to a national existence, and pledges the Constitutional power of Congress in support of the President, whenever he recognizes the independence of the Island Republic now being established there. This resolution was reported some days since by Gen. Banks, from his Committee. It will be altered so as to make it a House resolution simply, and thus prevent the Senate from burying it in Committee. It will receive the nearly if not quite unanimous approval of the House. A committee will then be appointed to wait upon the President, who in reply to the resolution, will probably indicate his policy.

It is understood that the Cubans ask only this recognition of independence, being willing to wait for an acknowledgment of belligerent rights. Their fight is therefore to be on the land. It is virtually conceded that all Cubans, white and colored, desire independence. The native-born Spaniards are then those only, as a rule, who support the present rule.

It is claimed that with arms and munitions the patriots could put 200,000 men in the field. One third of that force, well equipped, will be sufficient to drive the Spaniards to the extreme verge of the island. The revolution virtually holds one half. Our recognition of independence would insure the Cuban Government money in abundance. That would bring them arms, &c., from the United States. Nineteen out of every twenty vessels, would run the Spanish blockade. By and by, Cuba, with its own fleet, would drive the blockading fleet, and so the "Ever Faithful Isle" would become faithful to herself, at least. This is the present plan, and it is one which must, in the end, work best for Spain, as well as for Cuba. It is the only course left for us, and as we cannot let Cuba go unrecognized, any other would destroy Spanish commerce utterly, and bring us into untoward complications. — Kosmos.

REVIEW OF THE WEEK.

Boston has rarely if ever witnessed a more imposing ceremonial than that which characterized the consecration of Rev. Dr. Huntington, in Emmanuel Church, on Thursday forenoon. The whole number of clergy present and participating, including ten Bishops, must have exceeded one hundred and fifty. The services, though lasting through four hours, were very far from being wearisome. Bishop Smith, of Kentucky, was the presiding Bishop and consecrator; Bishops Eastburn, of Massachusetts, and Clark, of Rhode Island, presursors; and the sermon was by Bishop A. C. Cox, of Western New York. The effect of the responses, and of all parts of the services, in which the immense congregation joined, was most grand and uplifting, the vast volume of sound rolling and resounding like "the voice of many waters." On Sunday last, Bishop Huntington administered the rite of confirmation in Emmanuel Church.

The most important national event of the week was the President's message to Congress, asking that body to

consider the expediency of ordering elections in Virginia and Mississippi. "Whenever," says the message, "the people of the rebellious States are ready to enter in good faith upon the accomplishment of this object, in conformity with the constitutional authority of Congress, it is certainly desirable that all causes of irritation should be removed as promptly as possible, that a more perfect union may be established, and the country restored to peace and prosperity." A bill was immediately prepared by the Reconstruction Committee, and reported to the House on the 8th; and after only an hour's debate, it was passed by a vote of 123 to 23. The next day, it was adopted in the Senate, with the proviso that Virginia, Mississippi, and Texas should be admitted to Congress when their several Legislatures ratify the Fifteenth Amendment to the Constitution.

The President issued a proclamation, calling for an extra session, to meet on the 12th, to act upon nominations to office.

From San Francisco, we have information of a most terrible catastrophe. On the morning of Wednesday, the 7th, a fire broke out in the Yellow Jacket Mine, at Gold Hill, Nevada, which speedily communicated to the Kentuck and Crown Point mines. It is not known how many men were at work when the fire began, but it is believed that at least forty men perished. Twenty-eight bodies have been recovered. Virginia City was almost deserted, the people having gone to the scene of the disaster. The San Francisco Exchange Board promptly subscribed \$1,000, to relieve the suffering families. We may explain that these mines, in which the temperature ranges from 80° to 100°, are ventilated by means of machinery, and hence the necessity of considerable wood-work. These frames must have been as dry as tinder, and a spark was sufficient to produce a conflagration. How the fire originated, is not yet explained; or why it was not immediately extinguished. The loss of property it was impossible to estimate at the date of the message.

Complete returns from the Rhode Island election show that Mr. Padeford's majority is 2,576. The Republicans have a majority of 19 in the Senate, and 46 in the House.

A double guard has been placed over the Montreal banks, information of a contemplated robbery having reached the authorities.

General Frank P. Blair is in St. Louis, fitting out a Cuban filibustering expedition.

The Cable dispatches announce the submission in the British House of Commons, on Thursday, the 5th, of the annual budget, which was explained by Mr. Lowe, the Chancellor of the Exchequer. The estimated expenditure of the present year is £28,250,000, and the estimated revenue £28,000,000, which gives a surplus of £250,000, and just meets the deficit in last year's revenue of £250,000, and the unpaid portion of the cost of the Abyssinian war.

King Ferdinand, of Portugal, has been offered the crown of Spain, and not Montenegro; but Ferdinand positively declines the honor.

An Irish member of the British House of Commons has moved that the Church disestablishment be extended to England and Scotland. Let them have it in Ireland first, and see how it works.

The political excitement in Madrid is very great, and an outbreak is threatened. The project of forming a triumvirate has been abandoned. The present Captain-General of Cuba is soon to be relieved, and it is said that Spain will try to purchase a fleet of iron-clads from our Government to reinforce her West India squadron. Austria, as a measure of economy, will reduce its army.

Acknowledgments.

Rev. John Noss and wife, on the occasion of the tenth anniversary of their marriage, received unexpectedly from the Pelham friends, gifts, gratuities, and greenbacks, of the material value of upwards of \$40.

Rev. M. P. Alderman and wife gratefully acknowledge the receipt of very valuable gifts, amounting to \$150, from friends in the M. M. Free Church and congregation, Norwich, Ct.

Rev. H. Dorr gratefully acknowledges gifts to the amount of \$40, from friends in Acworth.

Rev. R. G. Adams acknowledges the receipt of \$17, the gift of a few of the members of Liberty Lodge, No. 8, American Protestant Association. They have my hearty and sincere thanks.

Kind friends in Topsfield, Mass., bringing gifts and greenbacks of sixty dollars' value, place us under deep obligation. In recompense, may their receipts divine be numerous and frequent.

Rev. F. D. Chandler and wife, of Lyman, N. H., gratefully acknowledge the receipt of a donation of \$137, from their friends of that charge.

S. J. Carroll gratefully acknowledges the receipt of presents from the people of Somerset charge, amounting in value to \$50.

Rev. D. G. Ashley and wife gratefully acknowledge the receipt of \$115, in money and valuables, from their friends in Gale's Ferry, Ct.

Rev. D. Wait, having closed three years of ministerial labor with the good people of Medford, desires in behalf of himself and family, to acknowledge our deep indebtedness to them for the presents lately received, and frequent manifestations of their Christian benevolence.

A raid was made upon the parsonage and its inmates, at North Haverhill, N. H., March 17, about 7 o'clock in the evening. The attacking party being about ninety strong, and the defendants but two, all told, they surrendered at discretion. But in consideration of the spirited defense made, as it was a surprise, the company was on an early hour retired, giving peaceable possession, and leaving \$600 worth of goods to make repairs, with previous contributions, amount to \$180. The sufferers, H. A. and Eliza Matteson, have concluded to await another attack.

Rev. Wm. Pentecost and wife gratefully acknowledge the gift of a beautiful silver cake basket and butter dish, from kind friends in Wiscasset.

Rev. J. W. Hamilton acknowledges the receipt of a purse containing \$24, and other gifts, amounting in all to \$125, from friends in Maplewood.

Rev. W. H. H. Williams and wife return their thanks to the Church and congregation of West Unity, for the gift of \$50, most cordially.

Rev. W. H. H. Williams and wife gratefully acknowledge the gift of \$20 in cash, from a surprise visit of the unconverted people of Unity Centre and vicinity, on the first day of April.

Mrs. Rev. W. H. H. Williams also returns her thanks to the people of Unity Centre, for the gift of a purse of \$5.

Methodist Book Depository.

Money Letters received from April 8 to April 10.

E. B. Atkins, C. V. R. Austin, W. H. Allen, M. A. Broad, J. Boyce, J. E. Budden, 2, S. H. Deale, J. S. Doulter, L. Bradley, H. Bassett, W. C. Bancroft, H. N. Bryer, M. J. Brown, E. Bridges, A. A. Blake, E. F. Blaisdell.

John Currier, D. Chaffield, J. M. Culver, A. Church, F. L. Conner, N. Camp, M. F. Cheney, B. Dink, Geo. W. Doughty, E. Davies, J. D. Dean, S. Donaldson, James A. Dean.

W. Emerson, 2, I. W. Eaton, J. M. Emery, S. M. Fuller, R. H. Fry, E. S. Flanders, W. F. Goldsmith, L. Grant.

J. House, M. N. Hamis, Amos Heald, C. A. Hariman, R. S. Howard, I. Haynes, L. D. Hanson, J. L. Hartford, F. A. Hall, A. Hatch.

Wm. Johnston, C. B. Jordan, M. E. King, A. Lord, H. L. Lowell.

J. McMurray, H. L. Marks, H. F. Merrill, A. Miller, W. McK. Bray, C. S. McAllister.

N. Pease, S. A. Phinney, C. Purington, W. H. Parker, I. W. Reynolds, O. D. Rice, O. D. Rollins, S. Roy, W. F. Saybold, L. Richards, M. W. Robinson.

J. Shaw, J. N. Stearns, David Storer, M. S. Stabbin, B. L. Sayer, H. N. Spencer, T. J. Sawyer, Jr., D. M. True, D. F. Thompson, A. E. Tappan.

D. Waterhouse, G. G. Winslow, M. C. Waugh, A. Woodward, G. L. Westgate, C. Waterhouse.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

Commercial.

MONDAY, April 12.

Money. — The condition of individual banks may have improved, in some instances, but still the general aspect of the money market is unchanged, the demand continuing much in excess of the supply. Government bonds are firm.

6's	5-20's	10-40's
'81. '92. '94. '95. '96 new '97. '98 '99.		
116 120 115 116 113 113 115 105		

GENERAL BUSINESS. — Anthracite Coal retails at 50c per ton. Cotton is dull, and prices have declined 1c. per lb. We quote ordinary at 25c; good ordinary, 26c; low middling, 27c; middling, 28c; good middling, 31c. The market is firm for Fish, and there is more inquiry for large lots, both of Cod and Mackerel. Flour has ruled dull. We quote superfine at \$5.50@6.00 per bbl.; common extra, \$6.10@6.75; Illinois, \$8.00@10.00; best St. Louis, \$9.00@13.00. Corn has ruled dull. Oats quiet. Shorts dull, and sales small. Molasses dull. In Provisions, there is but little disposition to sell in large lots. We quote, clear Pork, \$35.00@37.00; mess, \$32.50; extra prime, \$27.00. Lard, 19c. Hams, 18c@19c. Beef, from \$14.00@25.00 per bbl. for mess to family packs. Butter is firmer; common New York and Vermont, 32c@34c; fancy lots, 46c@48c. Cheese continues firm. Eggs, 31c. per dozen, in lots. Medium Beans, \$2.50. Jackson Whites, 80c@85c.

A POPULAR DENTIFRICE. Microscopical Examinations by H. I. Bowditch, of the matter deposited on the teeth, have proved that those only who used soap as a dentifrice were free from accumulations of animal and vegetable parasites upon the teeth and gums. The addition of Camphor strengthens and relieves soreness of the gums and teeth, and maintains them constantly in a healthy state. Used daily, as a preventative for the toothache, it is invaluable. OBTAIN ONLY "Brown's Camphorated Saponaceous Dentifrice," made only by John I. Brown & Sons, and sold by most dealers at 25 cents.

Marriages.

In this city, March 10, by Rev. J. L. Hanford, John Morrish, of Boston, to Miss Esther Smart, of Lawrence.

In this city, March 23, by Rev. S. Leader, of Provincetown, Capt. James Cummings to Miss Mary McKenney, both of Provincetown.

In East Boston, Feb. 14, by Rev. B. F. Pease, John Downing, to Miss Sarah J. Barr, both of this city.

In South Middleboro', March 20, by Rev. J. G. Gammons, Eli Adams, of Sandwich, to Miss Amanda Chubbuck, of S. M.

March 19, by Rev. M. M. Parkhurst, of Stoughton, O. Newcomb, of Nova Scotia, to Miss Laura E. Campbell, of Woburn.

In Hudson, Feb. 27, by Rev. S. Jackson, Edward M. Conroy, to Miss Annie M. Tallock, of Hudson. Also, March 14, Loring H. Whitcomb to Miss Josie A. Frosty.

In Warren, March 8, by Rev. T. B. Treadwell, Mr. Alvin Copeland to Mrs. Huldah M. Snow, both of Warren.

In Greenville, Ct., March 23, by Rev. N. G. Lippitt, Henry C. Wright to Miss Marietta A. Sherman, both of Greenwich, Ct.

In Seaboard, Me., March 4, by Rev. M. W. Newbert, William T. Howard, of Rockport, Me., to Miss Abbie J. Mahoney, of Seaboard, Me.

In New Sharon, Me., March 14, by Rev. J. H. Moxers, Geo. H. Brann, of Starke, to Miss Sarah E. Silson, of New Sharon.

At Kent's Hill, Me., March 14, by Rev. A. S. Ladd, Mr. Milton A. Bean, of Waltham, Mass., to Miss Letitia A. Porter, of Mt. Vernon, Me.

At the Parsonage, in Buxton, Me., Nov. 26, 1898, by Rev. W. H. Foster, James F. Spear to Miss Marion E. Bond, both of Standish. Also, by the same, in Buxton, Me., March 22, 1899, by Rev. Wm. H. Foster, Henry Spear, of Saco, to Miss Rosie Files, of Gorham.

In Chelsea, March 19, by Rev. W. N. Richardson, Rufus S. Bennett, of St. George, Me., to Miss Della R. Chase, of Chelsea, Mass.

In Barre, April 4, by Rev. F. T. George, Charles L. Cleveland to Miss Lucy A. Flagg, all of Hubbardston.

In Marlboro', April 5, by Rev. W. W. Colburn, Mr. Theodore Turner to Miss Edith G. Sawyer, both of Marlboro', Mass.

In North Auburn, Me., March 24, by Rev. G. W. Ballou, Prescott Lovering, of Greenwood, to Mrs. Delphina P. Elwell, of North Auburn.

In Otisfield, Me., March 20, by Rev. A. B. Lovewell, James Chute, 2d, of Caneo, to Mrs. Jane Cole, of Naples.

In Concord, N. H., March 8, at the Phenix Hotel, by Rev. G. W. H. Clark, of Keene, Oscar S. Cummings, M. D., of Lisbon, to Miss Bet. H. Bryant, of Keene.

In Keene, N. H., March 15, by Rev. J. H. Hillman, Asa Thayer to Mrs. Hephie L. Turner, all of Hinsdale, N. H.

In Troy, N. H., March 14, by Rev. L. Brigham, Timothy E. Turner, of Wiscasset, Mass., to Mrs. Lucy Ann Derby, of Troy.

In Gorham, N. H., March 16, by Rev. H. B. Mitchell, Mr. George E. Buck, of Gorham, N. H., to Miss Lydia A. Howe, of West Paris, Me.

In Guilford, Vt., March 14, by Rev. A. Baylies, assisted by N. P. Chapin, esq., W. B. Marsh, of Leverett, to Martha E. Wells, of Guilford, Vt.

In Weston, Vt., March 15, by Rev. J. S. Barrows, Rev. Joseph Kniglit, of Weston, member of the Vermont Conference, to Miss Hannah E. Abbott, of Landgrove.

Deaths.

In this city, Feb. 22, Ellen Riddle, youngest daughter of Geo. B. Garrett, esq., aged 19 years, 8 months.

In East Boston, April 3, Mr. Wm. T. Light, one of the leading members of the Meridian Street M. E. Church, aged 70 years.

In York, Me., March 12, of bronchial consumption, Martha A. wife of Rev. J. A. Strout, of the Maine Annual Conference.

Rebecca Corbin, wife of Schuyler Corbin, of Thompson, Ct., died March 8, 1899. She had been a great sufferer for more than a year. She trusted in the Lord, and patiently waited for her release. The Lord was her comfort in sickness and in death.

In Newburyport, Mass., March 21, Widow Sarah Collins, aged 79 years, 6 months.

"Calum on the bosom of thy God,
Dear spirit, rest thee now."

In Hartford, Ct., of consumption, March 22, Abby W. Denison, wife of Rev. Jesse B. Denison, late of New London. She died trusting in Jesus.

George F. Currier, son of John and Nancie Currier, grandson of Isaac and Lydia Currier, died in Dearing, N. H., Feb. 29, 1898, aged 4 years and 9 months. George was a promising little boy, but "Death loves a shining mark."

Herbert J. Currier, son of John and Nancie Currier, and grandson of Isaac and Lydia Currier, died in Dearing, N. H., Dec. 29, 1898, aged 17 years and 6 months. Herbert died calmly, at set of sun, leaving word for his father, who was absent at the time, to prepare to meet him in heaven; for a cousin whom he dearly loved, to prepare for death while in health.

In Abol, March 15, Belinda Ricker, daughter of the late Jacob Ricker, and wife of Edwin Hurling.

In Bucksport, Me., March 31, Rev. James B. Crawford, Principal M. E. C. Seminary, aged 40 years.

To the Members of the Main Street M. E. Church, Nashua, N. H.

Dear Brethren and Sisters: — The following resolution was passed cordially and unanimously by our Church, on Tuesday evening last, and in accordance with their vote are presented to you by

Your brother in Christ, H. MEAD, Pastor.

"In view of the bereavement just experienced by the Main Street M. E. Church, in the loss of their pastor, Rev. Mr. Bowler, the Olive Street Church, at their next meeting, on Tuesday evening, March 31st,

"Resolved, 1. That expression be given of our sympathy with the members of the Main Street Church, in their great loss, and of our earnest desire that this event, so sudden and so trying to them, may result in their increased patience, faith, and Christian love.

"2. That we appreciate the many virtues of their late pastor, and are grateful for the good he was permitted to do, not only to his own congregation, but also to all who have heard the Gospel of salvation from his lips.

"3. That as all believers are members of the body of Christ, so that when one member suffers all suffer, it is our prayer that this and every similar experience may bring us as churches into more conscious sympathy and accord.

"4. That we especially remember the afflicted family, and pray that the stroke which seems now so severe, may, at last, be acknowledged as evidence of the tender, fatherly care of Him who loveth those whom He chasteneth.

A true copy, H. MEAD, Pastor.
Nashua, March 31, 1899."

Church Register.

HERALD CALENDAR.

Rockland District Ministerial Association, North Vassalboro', June 22.

New London Dist. Minist. Association (date not given) at Nashua, March 11.

Providence Dist. Minist. Association, Warren, in May or June.

CONFERENCE CALENDAR.

Vermont, Waterbury, April 15, Bishop Thomson.

Maine, Saco, May 5, Bishop Clark.

East Maine, Bangor, May 20, Bishop Clark.

POST-OFFICE ADDRESSES.

Rev. G. S. Dearborn, Manhattan, Kansas.

Rev. True Whitlier, Greenville, S. C.

Rev. Asa Barnes, East Pepperell, Mass.

QUARTERLY MEETINGS.

DANIELSBORO' DISTRICT — FIRST QUARTER.

April — 5, Canterbury; 10, 11, Plainfield; 17, 18, North Greenfield; 19, East Woodstock; 20, West Woodstock; 21, Eastford; 24, 25, West Thompson.

May — 1, 2, Millville; 3, East Blackstone; 4, Woonsocket; 6, Cumberland; 8, 9, Pascoag; 10, Mapleville; 11, Glendale; 15, 16, Putnam; 22, 23, Gurleyville; 25, Quakerville; 26, Rockville; 27, Tolland; 28, Windsorville; 29, 30, Wapping.

June — 1, Warehouse Point; 3, Thompsonville; 4, Hazardville; 5, 6, Somers; 8, Staffordville; 9, Stafford Springs; 11, Willington; 12, 13, South Coventry; 19, 20, Danielsonville; 26, 27, East Thompson.

Will brethren send that the Estimating Committee are prepared to report at the first Quarterly Conference?

April 2, 1899. GEO. W. BARRETT.
P. S. My P. O. is Putnam, Ct. G. W. B.

BOSTON DISTRICT — FIRST QUARTER.

April — Winthrop Street, 5; Saratoga Street, 10, 11, A. M.; Meridian Street, 11, P. M.; Grace Church, 12; Church Street, 14; Hancock Street, 24, 25, A. M.; Walnut Street, 25, P. M.; Mt. Ballingham, 29; Highland Church, 28; Saxtons, 30.

May — Natick, 1, 2, A. M.; South Framingham, 2, P. M.; Ashland, 2, eve; Winthrop, 3; Waltham, 6; Auburndale, 7; Dorchester Street, 9, A. M.; Centenary Church, 9, P. M.; Dorchester, 15, 16, A. M.; Quincy Point, 16, P. M.; Neponset, 16, eve; Hyde Park, 22, 23, A. M.; Dedham, 22, 23, P. M.; Jamaica Plain, 23, eve; Westwood, 23; Cohasset, 23; Bromfield Street, 23, 30, A. M.; Washington Street, 30, P. M.; Revere Street, 30, eve.

June — Westborough, 4; Hopkinton, 4, 6, A. M.; Holliston, 6, P. M.; Milford, 7; Mendon, 5; West Medway, 9; South Walspole, 10; Newton Upper Falls, 13, A. M.; Needham, 13, P. M.; Newton Lower Falls, 13, eve; Tremont Street, 14; Marlborough, 18; Hudson, 19, 20, A. M.; Rock Bottom, 20, eve; Asahet, 20, eve; Sudbury, 21; Watertown, 27, A. M.; Newton Corner, 27, P. M.; Newtonville, 27, eve.

L. B. THAYER, P. M.
Newtonville, April, 1899.

LYNN DISTRICT—FIRST QUARTER.

April—Stonham, 10, 11; Wakefield, p. m., 11; Reading, eve, 11; Woburn, 12; Rockport, 17, 18; Riverdale, p. m., 18; Gloucester, eve., 18; Trinity Church, 19; Newburyport, 1st Church, 20; Purchase Street, p. m., 20; Byfield, 1 o'clock, p. m., 20; Groveland, eve., 20; Topsfield, 1 o'clock, p. m., 27.

May—Saugus, 1, 2; Cliftondale, p. m., 2; Maplewood, 2; Melrose, 3; Swampscott, 8, 9; Lynn, Maple Street, p. m., 9; St. Paul's, eve., 9; Lowell, Worthen Street, 14; St. Paul's, 15, 16; Central Church, p. m., 16; Medford, 17; Andover, 22, 23; Ballardvale, p. m., 23; Harvard Street, 24; Beverly, 29, 30; Pembury, p. m., 30; Salem, eve., 30; Ipswich, 31.

June—East Cambridge, 5, 6; North Avenue, p. m., 6; Marblehead, 7; Somerville, 12, 13; East Somerville, p. m., 13; Union Church, eve., 13; Lynn, Common Street, 19, 20; South Street, p. m., 20; Boston Street, eve., 20; Malden, 21.

J. H. MALL.

BANGOR DISTRICT.—The following named brethren were appointed to attend the next session of our Conference, as Lay Delegates. Conference meets at Bangor, Pine Street, May 25.

J. Milton Jewell, Lincoln; D. B. Doane, Brewer; E. M. Tibbets, Bangor; R. A. Rich, Winterport; E. G. Steadson, Patten.

L. D. WARDWELL.

Resolutions adopted upon the death of Rev. J. B. Crawford, late Principal of the M. M. C. Seminary, by the Teachers and Students.

Whereas, in the providence of God, our faithful teacher and friend has been taken from us, therefore

Resolved, That, while we deeply deplore our own loss, we receive this severe bereavement with resignation, knowing that our loss is his eternal gain.

Resolved, That we shall ever love to follow the kind and faithful instructions of him whose marked ability, active goodness, and true nobility of character have won, and will retain, our respect and admiration.

Resolved, That in his death, not only his own family, but the school, the Church, and the world, have sustained an irreparable loss.

Resolved, That, though cut down in his prime, yet by devoted activity he has well done his life-work, and set a shining example for those who are still permitted to labor.

Resolved, That we deeply sympathize with his afflicted family, and we rejoice with them that his life and death were those of the righteous.

Resolved, That as a school we express our sorrow and sympathy by wearing badges of mourning during the remainder of the term.

Resolved, That a copy of these resolutions be presented to the bereaved family, and that copies be forwarded to *The Bangor Whig*, *Ellsworth American*, *Riverdale Echo*, and *Zion's Herald* for publication.

W. F. ARIST, E. C. STONE, W. H. HASKELL, A. E. PATTERSON, J. D. KING, H. M. NICHOLS, W. PATTERSON, M. MCINTYRE, Committee on Resolutions.

Backport, April 2, 1899.

EAST MAINE CONFERENCE.—Ministers wishing to attend Conference, which meets at Bangor, May 2, in the steamer *Levinson*, Charles Deering, master, and return, can go for half fare.

S. S. GROSS.

Business Notices.

MAKE NO MISTAKE!

Get DOCTOR BETH ARNOLD'S BALSAK for the cure of all summer complaints. The ingredients are perfectly combined to meet all Derangements of the Bowels. It is the result of twenty-five years' experience, and has proved an entire success.

April 16, 11 17*

"FIVE MINUTES FOR REFRESHMENTS." Everybody who has travelled by railroad has heard the above announcement, and has probably suffered from eating too hastily, thereby sowing the seeds of dyspepsia. It is a comfort to know that the Peruvian Syrup will cure the worst cases of dyspepsia, as thousands are ready to testify.

April 15, 11 16*

All traders in New England who read the *ZION'S HERALD*, are invited to send us their business card or address, as we have something to say to them which we do not wish you to hear.

Respectfully yours,
March 25 J. J. PIKE & Co., Chelsea, Mass.

TO CONSUMPTIVES.—The Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which they will find a sure cure for Consumption, Asthma, Bronchitis, etc. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, Williamsburg, King's Co., New York. Feb 11 3mos 44

COLGATE & CO.'s Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and Infants.

June 25 17.

DR. BURTON'S TOBACCO ANTIDOTE.—Warranted to remove all desire for Tobacco. It is entirely vegetable and harmless. It purifies and enriches the blood, invigorates the system, possesses great nourishing and strengthening power, is unequalled as a Tonic, Nerve and Appetizer, enables the stomach to digest the heartiest food, makes sleep refreshing, and establishes robust health. Smokers and chewers for fifty years cured. Price, Fifty Cents per box, post-free. A treatise on the injurious effects of Tobacco, with lists of references, testimonials, etc., sent free. Agents wanted. Address Dr. T. R. Abbott, Jersey City, N. J. Sold by all Druggists. Beware of injurious imitations.

Testimonial from Bishop SIMPSON, of the M. E. Church and Rev. JAMES NEILL.

The unimpeachable testimony in favor of "Dr. Burton's Tobacco Antidote," in connection with what Bishop Simpson tells me he has seen of its great curative power during his recent Western tour, induces me to give it a trial.

JAMES NEILL.
Of the firm of Hammett & Neill, Philadelphia, Pa.
Jan. 25, 3 mos. 44

ORNAMENTAL AND USEFUL.—Buy only Silver Tipped Shoes for Children. Will outlast three pairs without tips.

Feb 4, 3mos. 20

USE HULL'S BAY RUN SOAP, and none other. For sale by the principal Druggists. 17. May 1.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

DR. H. JAMES, a retired physician, discovered, while in the East Indies, a cure for Consumption, Asthma, Bronchitis, and General Debility. When his only child, a daughter, was given up to die, his child was cured, and is now alive and well. He will send the recipe for making and successfully using this remedy, free, on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not, at once take hold of and dissipate. Night sweats, perspiration, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, and wasting away of the muscles.

The writer will please state the name of the paper they see this advertisement in. Address CRADDOCK & CO., 1032 Race Street, Philadelphia, Penn., April 15, 11

IS MUSIC THE LANGUAGE OF HEAVEN?

Read "THE GATEWAY," by Elizabeth Stuart Phelps. 1 vol. 18 mo. \$1.50. Sent post-paid by the Publishers.

FIELDS, OSGOOD & CO., BOSTON.

121 April 15, 11

WHOEVER Will act as agent, either lady or gentleman, can earn in an evening a Web of Sheetting, Silk Dress Patterns, Watch, Carpet, Set of Waverley Novels, etc., etc., or selection from a great variety of other articles, as Commissions in our GREAT SPRING TRADE SALE.

Comprising over 250 different articles. Send for Catalogues. PARKER & CO., 98 & 100 Summer Street, Boston, Mass. April 15, 44 27*

New England CONSERVATORY OF MUSIC.

BOSTON MUSIC HALL.

The attention of persons intending to pursue a course of Musical Study, is called to the following points:

1st. The most thorough and accomplished instructors are employed.

2d. Beginners and pupils in every stage of advancement are received.

3d. By means of the class system the cost of obtaining a musical education is diminished so as to bring it within the reach of persons of limited means. Fifteen dollars being the highest charge for any one branch.

4th. The desire to excel created by the association of pupils in their lessons induces them to more faithful practice than is usual under private instruction.

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